

SECOND BOOK

OF

SANSKRIT,

BEING A TREATISE ON GRAMMAR, WITH EXERCISES,

BY

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इयं

संस्कृतमन्दिरान्तःप्रवेशिका

नाम पाठावलि:

मुम्बापुरस्थयूरोपीयपण्डितपरिषद्तत्तमास्तर आव् आर्तेतिशर्मण्यदेशीयगोत्रा-
ङ्गणपुरस्थविद्वत्परिषद्तत्तफिलासफीए दाक्तेरेतिभारतवर्षीय-
सार्वभौमसंपदनुगामिमहाजनगणसहाये-
त्याद्युपपदधारिणा

भाण्डारकरोपाभिधेन गोपालसूनुना रामकृष्णेन

विरचिता ।

तत्सूनुना मास्तर आव् आर्तेत्युपपदधारिणा

श्रीधरेण च

तन्निर्दिष्टदिशा प्रपञ्चिता संशोधिता च ।

सा च मुम्बापुरीय मुद्रिता ।

दशमीयमङ्कनावृत्तिः

सगुणसुतात्मारामपत्या राधाम्बया कारिता ।

शकनृपसमाः १८२५ ।

मूल्यमाना द्वादश ।

मुम्बापुर्या

“ तत्त्वविवेचक ” मुद्रायन्त्रालये मुद्रिता ।

PREFACE TO THE FIRST EDITION.



THIS Second Book of Sanskrit has been prepared under instructions from Sir A. Grant, Director of Public Instruction. Its plan is nearly the same as that of the First Book, which the student is supposed to have read and mastered. Each lesson consists of four parts:—1st, Grammar; 2nd, Sanskrit sentences for translation into English; 3rd, English sentences for translation into Sanskrit—both intended to exercise the student in the rules of Grammar given at the top of the Lesson; and 4th, a Vocabulary.

This and the First Book together contain as much Grammar as is needed for all practical purposes, perhaps more. I have adopted the terminology of the English Grammarians of Sanskrit, but have strictly followed Pāṇini, as explained by Bhaṭṭojī Dīkshita in his *Siddhāntakaumudī*. Most of the rules are mere translations of the *Sūtras*. Besides the terms *Guṇa*, *Vṛddhi*, and a few others, which have been adopted from Native Grammarians by nearly all European writers on the subject, I have found it necessary to appropriate two more, viz., *Seṭ* and *Anṛ*. The prejudice against mere Native terms, in deference to which Professor Benfey seems in his smaller Grammar to have discarded even the words *Guṇa* and *Vṛddhi*, without substituting any others, is, in my humble opinion, very unreasonable, when it is difficult to frame new words to designate the things which they signify. It is very inconvenient to have to describe the same thing again and again whenever one has occasion to speak of it. It will at the same time be somewhat difficult for the learner to make out, when a thing is so described in a variety of cases, that it is the same. Words adapted to express a particular meaning are as necessary here as in other affairs

of human life. What an amount of inconvenience would it, for instance, entail, if, whenever we had to speak of the human race, we were, instead of being allowed to use the word "man," made to describe man's physical and rational nature? But I must not elevate an ordinary truism to the rank of a newly-discovered truth.

The general rules of Grammar, and such exceptions as are important, have been given in this book; those of the least importance only being omitted. Such an omission is apt to render a book liable to the charge of inaccuracy. But it is unavoidable in an elementary work, and after all it will produce little or no practical inconvenience.

There is one point in Sanskrit Grammar, in my explanation of which I have departed from ordinary usage, though I think I do agree with Pāṇini and his Commentators. It is the sense to be attached to the so-called Aorist. The most laborious student of a dead language is not alive to all the nice shades of meaning, which are plain even to the uninstructed when a language is living. Even to a Mahâ-Pāṇḍita in these days the sound of भवते is not at all so disagreeable as that of होएल is to the genuine Marâthâ peasant. We know of the distinction between the Âtmanepada and Parasmaipada only *in theory* but that between the ए and ई of the Marâthî habitual Past, of the एल and ईल of the Future we *feel*. We must, therefore, to determine this question about the Aorist, appeal to such Sanskrit works as, we have reason to suppose, must have been written when Sanskrit was a spoken language. The Kāvya, the Nâtakas, and most of the Purâṇas will not do for our purpose. Such books as the Samhitâs of the Vedas, the Brâhmaṇas, or even those portions of the two great Epics which do not bear indications of having been subsequently tampered with, must be referred to. To institute such a wide research I have neither had the necessary time nor the necessary means. But the Âitareya Brâhmaṇa, which I have read, seems almost to decide the point. In this work, wherever stories are told, the so-called Imperfect or the

Perfect is always used, and the Aorist never occurs.* On the contrary, when the persons in the story are represented as speaking with one another they use the Aorist, and the only sense that can be attached to it in these cases is that of the English Present Perfect ; in other words, it indicates simply the completion of an action or an action that has just or recently been done. The reason why the Aorist occurs in these cases only is that there is no scope for *recent past time* in mere narration ; and things that have just or recently occurred can come to be spoken of only when persons are talking with each other. The piece given at the end of this book contains passages remarkably illustrating what I say. The story goes :—"Harischandra said to Varuṇa, 'Let a son be born to me and I will then offer him as a sacrifice to you.' 'Well,' said Varuṇa. Then a son was born to him. Then said Varuṇa, 'You have got a son, sacrifice him to me now.' Then said Harischandra, 'When a victim becomes ten days old, then he is fit to be sacrificed. Let the boy become ten days old, I will then sacrifice him to you' 'Well,' said Varuṇa. The boy became ten days old. Then said Varuṇa, 'He has become ten days old, sacrifice him now to me,'" and thus it proceeds. Now in this and the remaining portion of the Khanda the verbs "said" (occurring several times), "was born," "became" and others that are used by the narrator speaking in his own person, are always in the Perfect; while "have got," "has become," &c., used by Varuṇa with reference to the boy, are in the Aorist. The latter clearly refer to a time just gone by. In the same manner, in the story of Nābhānedīshtha, related in the fourteenth Khanda of the Fifth Pañchikā, the verbs अभाक्त, अभाष्ट, अदु, and आदित used

* In the passage noticed below, we have स ह सनाह प्रापत्, where प्रापत् is the Aorist of आप् with प्र and is used in the narration of a past event. But in the whole of the Brāhmana there is, so far as I can recollect, not a single instance besides this, where the narrator uses the Aorist in speaking of a past action. The evidence being then so overwhelming, some other explanation must be attempted in the present case, and this example ought by no means to be taken to invalidate the position in the text. Perhaps when the reading of Vedic books was fixed, प्रापत् and प्राप्तेत्, which occurs immediately after, were, through mistake, made to exchange places.

by Nābhānedishtha, and evidently, from the context, denoting events that have just happened, are in the Aorist, as also **अवादी**: used by Rudra. While when the author, in narrating the story, speaks of certain things as having taken place, he invariably uses the Imperfect, these events from his point of view having occurred at a remote past time. Similar instances in which the Aorist on the one hand, and the Imperfect or the Perfect on the other, are used exactly in the same way, occur in 1-23, 2-19, 3-33, 4-17,* 6-33, 6-34, 7-27, 7-28, 8-7, 8-23†; while narratives, in which the Perfect or the Imperfect only is used, and where there is either no conversation, or when there is, it is only with reference to present or future time, are innumerable. 7-26, and 5-34 may also be consulted.‡

* The cows held a sacrificial session with the object of getting horns, after a year they got horns, and then they say to themselves.—यस्मै कामयादीक्षामद्यापाम तमुत्तिष्ठामः, *i e*, “The object for which we undertook this sacrificial ceremony we *have got*. We now rise or break up” Here आपाम is the Aorist of आप् ‘to obtain,’ and evidently means ‘have got or obtained,’ while अदीक्षामहि is the Imperfect of दीक्ष्, and certainly does not indicate an event that has just happened.

† Some of these passages have been given in the lessons on the Aorist.

‡ To show how rich the language of this Brāhmaṇa is in verbal forms and especially of the Aorist, I will here give a list of the forms of the Aorist referred to in the text. It will be shown further on that the Brāhmaṇa follows the rules of Pāṇini faithfully in the use of the Aorist and the following list will show that the forms also of this tense strictly obey the rules laid down by that grammarian, except in a few cases.

अजनि	आदित	मा परिगात	आसिषत	अग्रहीत्
अमूत	अवादी	अदृपत्	अमस्त	अचारीत्
अज्ञत	अकृत	अमू	अस्तृत	अद्वौषीत्
अपत्सत	अदीक्षिष्ट	अवधी	अदात्	अगासीत्
अवोचत्	मा पात्	अवोच	अवधीत्	अवोचत्
अमाक्त	अकर्	अवोचम्	अजीजनत्	अशसीत्
अमाधु	मा दुषत्	अवोचन्	अजैषी	अयाक्षीत्
मा द्याः	आपाम	आज्ञास्था	अद्रुक्षः	मा गात
अदु	अदर्शम्	आज्ञासम्	अवाक्षीं.	

Of these 44 forms only five अज्ञत, अकृत, अकर्, आज्ञासम् and अद्रुक्षः do not conform to the rules laid down by Pāṇini for the Bhāṣhā or the Sanskrit current in his time. (1885).

We thus see that the so-called Aorist denotes recent past time or the mere completion of an action, and thus resembles the English Present Perfect. And this is confirmed by what Pāṇini says on the subject. The Sūtras which give the senses of the three past tenses are लृङ् 3-2-110 ; अनद्यतने लृङ् 3-2-111 ; परोक्षे लिट् 3-2-115. They are thus to be interpreted :—“लृङ् or the Aorist indicates past time ; लृङ् or the Imperfect shows a past action done previous to this day ; and लिट् or the Perfect, a past event which took place before this day, and which was not witnessed by the speaker.” Now the first Sūtra gives a general rule, the second is an exception to it, and the third an exception to this again ; the past time, therefore, left according to Pāṇini's system of rules and exceptions for लृङ् to indicate, is अनद्यतन, that is to say, *this day's*. लृङ् can also by these Sūtras indicate *past time generally*, *i. e.*, express simply the *completion* of an action without reference to any particular past time. For, the category *past time* can admit of three divisions only according to the principle indicated in the Sūtras, *viz.*, past time *generally* and not *specifically*, the time *of this day*, and the past time *previous* to this day. The last is taken up by लृङ् and लिट् ; and the first two belong, therefore, to लृङ्. By another Sūtra नानद्यतनवत्क्रियाप्रबन्धसामीप्ययोः, Pāṇini, 3-3-135, लृङ् expresses recent and continuous past action, in addition. So that according to Pāṇini, लृङ् indicates (1) past time generally, (2) the past time of this day and not previous to this day and (3) recent past time. Now all these characteristics we find in the English Present Perfect and not in the Indefinite Past. For, *first*, if we want to express simply the completion of an action, *i. e.*, past time generally without reference to any particular past time, we do not use the Indefinite Past in English, but the Present Perfect. ‘I read Sir Walter Scott's *Ivanhoe*’ necessarily implies some *particular* time when the action of reading was done ; in other words, the sense of the sentence is not complete without the specification of some time. We must add some such expression as

‘two years ago,’ or the particular time must be understood from the context. But when we say ‘I have read Sir Walter Scott’s *Ivanhoe*,’ there is no such necessity. *Secondly*, the English Present Perfect, like the Sanskrit लुङ्, can denote, if it denotes any specific time at all, the past time of this day only. For ‘I have read the book *to-day*’ is good English; but ‘I have read the book *yesterday*’ or ‘*a year ago*’ is not. And *thirdly*, the Present Perfect, as is generally admitted, denotes recent time in English.

My object has been to render this as much a Sanskrit Reading Book as a book on Sanskrit Grammar; in other words, not only to teach grammatical forms to the student, but to enable him to construe Sanskrit. I have, therefore, in addition to the sentences composed by myself, given in nearly all the lessons a good many extracts containing examples of the particular rules, from original Sanskrit works, such as the *Āitareya Brāhmaṇa*, the *Upanishads*, the *Mahābhārata*, *Kādambarī*, the *Pañchatantra*, and the *Raghuvamśa*. With the same object, three long prose pieces, illustrative of three different styles, and one poetical, have been given at the end. One of the former is from the *Āitareya Brāhmaṇa*, chosen on account of its richness in verbal forms and the strength, purity, and simplicity of its style. The English sentences have, of course, all been composed by me.

I hope Teachers and Students will find this book useful. Such improvements as experience may show to be necessary will be made in subsequent editions.

Ratnagiri,
8th April, 1868.

R. G. B.

PREFACE TO THE SECOND EDITION.

The observations made in the Preface to the last edition as to the sense of the Aorist have been confirmed by several passages I have met with in the Samhitās of the Vedas and in Brāhmaṇas other than the Aitareya. But since this is hardly the place for an elaborate essay on the subject, I forbear to make any addition to what I have already said on the subject. I have only re-cast the remarks contained in the Preface on the meaning of the Sūtras of Pāṇini bearing on the question.

Bombay,

R. G. B.

19th April, 1870.

PREFACE TO THE THIRD EDITION.

GRAMMAR was not an empiric study with Pāṇini and the other ancient grammarians of India. Those great sages observed carefully the facts of their language and endeavoured always to connect them together by a law or rule and to bring these laws again under still more general laws. Sanskrit Grammar has thus become a science at their hands, and its study possesses an educational value of the same kind as that of Euclid and not much inferior to it in degree. For, to make up a particular form, the mind of the student has to go through a certain process of synthesis. He has to mark the mutual connections of the rules he has learnt, and in each given case, to find out which of them, from the conditions involved, hold good in that case, and to apply them in regular succession, until he arrives at the form required. A mere unscientific teaching of the forms as such and mixing them up unconnectedly into a list, our grammarians never resorted to, so long as they could trace a resemblance even between two of them, if not more.

Convinced of the utility of this system, I tried in this book to adhere to Pāṇini so far as was convenient or practicable, and to give his general rules instead of split-

ting them up into the particular cases they comprehend. In this manner also I was able to compress a great deal of matter into a comparatively small space. But the book necessarily became difficult, since instead of placing a ready-made form before the student it gave him only the rules and required him to constitute it for himself. Experience, however, both as a learner and as a teacher, has taught me that Sanskrit Grammar learnt according to the latter method is more easily and longer remembered than if learnt empirically. And I maintain that the book, as it was, was not at all difficult, in the hands of a good teacher. But to meet the views of those who think otherwise, I have, in this edition, increased the number of examples without interfering with the system, and added explanations to show how to derive them and how, generally, to apply the rules in particular cases. All this new matter has been printed in small type. I have thus myself done, in a great measure, what I expected teachers to do and what I, as a teacher, once did. Several other changes and alterations have been made in this edition. Separate vocabularies have been given for the English exercises, the two lessons on the second conjugation have been expanded into four, the number of verses from Bhartrihari has been reduced, and the passage from Kādambari removed and another, somewhat shorter and much simpler from the same work, substituted for it. I have also here and there added a few rules, especially in the lesson on compounds, and given a few more exercises.

I was not so sanguine about the success of this book as of the First. But I am very happy to perceive that this also has met with favour, and that along with the First it has become the means, howsoever humble, of facilitating and promoting the study of the language of the ancient Rishis among their modern descendants.

R. G. B.

Bombay, 15th April 1873.

PREFACE TO THE SIXTH EDITION.

THE following are the principal changes and additions made in the present edition:—(1) The first lesson in the previous editions treated of the Potential mood of the first Group of conjugations. But that mood having now been transferred to the First book, the lesson has been taken out. The first lesson now treats of the Irregularities of the 1st, 4th, 6th and 10th conjugations, to which are attached Sanskrit and English sentences for exercise with Sanskrit and English vocabularies. (2) The lesson on the Futures and the Conditional, together with the portion treating of the Passive, has been removed from its place after the Aorist and put after the Perfect, in accordance with the practice in our High Schools of teaching it immediately after the latter. (3) All the Sanskrit into English vocabularies occurring in the body of the book have been collected together into a general Glossary at the end, as also the English into Sanskrit vocabularies. (4) A few verses which could be easily gathered from the Kirtikāumudī, Bhaṭṭikāvya, and Halāyudha's Kaviraḥsya have been added to the exercises here and there. It is true that the authors of the last two works are perhaps likely to be considered as having used words not in common use in the extant Sanskrit literature or never used in it at all. It should, however, be borne in mind that the first lived probably in the same century as Bāṇa and before Bhavabhūti, both of whom are recognized as standard authors, and the second about two centuries after, that there must have been a great deal more of Sanskrit literature extant in their time than there is at present, and that their object being the same as that of this and the First Book, viz, to teach the language, they probably did not use words without having met with instances of their use in the literature existing in their time.

S. R. B.

Poona, 31st August 1885.

CORRECTIONS and ADDITIONS.

- Page 1, l 22, *omit* " दिव्, ".
- Page 2, l 9, *after* "these" *add* "and of roots ending in व् ".
- Page 2, l. 11, *omit* "and" and *after* "कीर्तयति" *add* "दिव्, दीव्यति, सिव्, सीव्यति ".
- Page 3, l. 4, *for* "शात" *read* "शीत ".
- Page 13, l 3 from bottom, *for* "तनोमि" *read* "तनोमि ".
- Page 23, l 19, *for* "वा हि" *read* "वामुहि"
- Page 25, l 8, left hand column, *for* "whieh" *read* "which ".
- Page 42, above l 7 from bottom, right hand column, *add* "प्रमाण n. measure, extent ".
- Page 42, l 2 from bottom, right hand column, *for* "tho" *read* "the "
- Page 55, last line, *after* "†," *add* 'p 3 '.
- Page 67, l 8, *for* "8" *read* "9".
- Page 72, l. 5 from bottom, *for* "रुन्धीमहि" *read* "रुन्धीमहि ".
- Page 75, l 17, *for* "seller" *read* "seller ".
- Page 77, l 12, right hand column, *for* "withk" *read* "with".
- Page 79, l 4 from bottom, *for* "fn" *read* "in".
- Page 90, l 2 from bottom, *for* "नखिलं" *read* "नखिलं."
- Page 94, l. 4, left hand column, *for* "उं" *read* "उ".
- Page 95, l 6, right hand column, *for* "शक" *read* "शक्".
- Page 99, l 5 from bottom, *for* "त्वयि" *read* "त्वयि ".
- Page 102, ll 6 and 5 from bottom, *for* "Final.....p. 2" *read* "Art. 9, p 2, is also applicable here."
- Page 107, l 7 from bottom, *for* "ह" *read* "ह्".
- Page 110, last line, *for* "पूर्व" *read* "पूर्वे"
- Page 156, l. 2 from bottom, *for* "whch" *read* "which"
- Page 156, l 1 from bottom, *for* "rackets" *read* "brackets".
- Page 161, l 6, *for* "करुण" *read* "करुण-"
- Page 173, l. 10, *for* "आरब्ध" *read* "आरब्ध ".
- Page 189, l 3, *for* "स्हीयं" *read* "स्वीयं"
- Page 189, l 5, *for* "वेतु" *read* "हेतु ".
- Page 195, l 1, *for* "त्रयाणा" *read* "त्रयाणां ".
- Page 220, l 21, left hand column, *for* "जन्मभाज" *read* "जन्मभाज्".
- Page 234, l. 19, left hand column, *for* "मान्स्" *read* "(मान्स्)".
- Page 237, l 21, left hand column, *for* "a sorbed" *read* "absorbed"

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SECOND BOOK OF SANSKRIT.

LESSON I.

IRREGULARITIES BELONGING TO THE 1ST, 4TH, 6TH, AND
10TH CONJUGATIONS.

1. गुप् 'to protect' *Parasm.*, धूप 'to heat' *Parasm.*, विच्छ् 'to go' or 'approach' *Parasm.*, पण् *Parasm.*, when it means 'to praise,' and पन् 'to praise' *Parasm.*, all of the 1st conjugation (except विच्छ् which belongs to the 6th), have आय् added on to them before the conjugational sign; as पणायति, धूपायति, &c. The उ of गुप् takes its Guna substitute before this आय्, as गोपायति. आय् is optionally retained in the non-conjugational tenses.* पण् and पन् take the *Ātmanepada* terminations when they do not take this आय्, as पणते.

2. आश् *Ātm.*, भ्लाश् *Ātm.*, and भ्रम्, कम्, कृम्, तस्, लप्, छिप् and यस् with सम् or without any preposition, all *Parasm.*, belong both to the 1st and to the 4th conjugation, and बुद् *Parasm.*, to the 4th and the 6th; as आशते or आश्यते, &c.

3. The penultimate अ of कम् is lengthened when it takes *Parasmaipada* terminations in the conjugational tenses, as कामति or काम्यति; but *Ātm.*, आकमते; similarly छिप्, कृम्, and चम् 1st conj. with आ, lengthen their vowels.

4. दिप्, शम्, तम्, दम्, श्रम्, and मद्, all of the 4th conjugation, and भ्रम् and क्षम्, when of the 4th conjugation, lengthen their vowel in the conjugational tenses; as दीव्यति, भ्राम्यति or भ्रमति, &c. भ्रम् has भ्रम्यति also.

5. अक्ष् and तक्ष् when it means 'to shave or pare,' literally and not metaphorically, belong to the 1st and 5th conjugations; as अक्षति or अक्ष्णोति.

6. ध्मा 'to blow,' ग्रा 'to smell,' ग्रा 'to think,' ग् 'to go,' सृ when it means 'to run,' यम् 'to restrain,' and शद् 'to perish,' all of the 1st conjugation, substitute in the conjugational tenses धम्, जिघ्र्, मन्, कृच्छ्, घौ, यच्छ् and शीय्, respectively, as धमति, जिघ्रति, &c. The last is *Ātmanepadi* in the conjugational tenses.

* For an explanation of this expression see Lesson II.

7. The penultimate उ of गृह् is lengthened before the conjugational sign and before any strong or Guna-making termination with an initial vowel ; as गृहति.

8. दंश् and सञ् *Parasm.*, स्वञ् *Ātm.*, and रञ् *-Parasm.* and *Ātm.*, all of the 1st conjugation, drop their nasal before the conjugational sign ; as दशति, स्वजते, &c.

9. When a radical ऋ (long) does not undergo Guna or Vriddhi substitute, it is changed to इर्, and to उर् if a labial or व् precedes. The इ or उ of these is lengthened when a consonant follows. Thus जृ 4th conj. forms जीर्यति, कृ 6th conj. किरति, and कृ 10th conj. कीर्यति, &c.

10. Roots of the 4th conjugation, ending in ओ drop it before the conjugational sign. Thus, सो forms स्यति, दो, यति, शो, श्यति and छो, छ्यति.

11. व्यध् 4th conj. is modified into विध् before the य of that conjugation; as विध्यति.

12. The ending इ or उ short or long is changed to इर् or उर् respectively before अ, the sign of the 6th conjugation (see Rule II, Lesson VII.), as रि—रियति, नृ—न्रुवति, धू—ध्रुवति,

13. भस्ञ् and वश् both of the 6th conjugation are modified into भृञ् and वृश् in the conjugational tenses ; as भृजति, वृथति, &c.

14. The स् of मस्ञ् and सस्ञ् is changed to ज् when not dropped (x. p. 54) ; as मज्जति, &c.

15. छप्, लिप्, खिद्, कृत् and पिश्, all of the 6th conj., insert a nasal before the final in the conjugational tenses ; as लिम्पति, &c.

16. Some roots of the 10th conjugation are exclusively Ātmanepadi, such as तन्श्, चिश्, भर्त्स्, मन्श्, तर्श्, विद्, दंश्, &c., as तन्त्रयते, चेतयते, &c.

17. Many roots belong optionally to the 1st or 10th conjugation, such as युज्, पृच्, सद्, वृज्, वृ, जृ, रिच्, तप्, वृप्, दृश्, अर्द्, &c. ; योजति, योजयति, &c.

वैषम्यमपि प्राप्ता धैर्यधनाः साधव आत्मनः सञ्चरणव्रतं
गोपायन्ति ।

स्वजनवियोगेन व्यथितं मे मनो निष्ठाशून्यं भ्रमतीव ।

मार्गे वन्यानां कुसुमानामामोदमुपजिघ्रन्तौ तौ दम्पती ऋषे-
राश्रममगच्छताम् ।

अयं शीत आकाशवायुस्तव मुखे घर्मजान्स्वेदलवानाचामति ।

नदतः सिंहस्य स्वनं श्रुत्वा यथा सर्वे मृगास्त्रसन्ति तथैव
भीमस्य शब्दं श्रुत्वा सर्वे योधा अत्रस्यन् ।

गगनमध्यमारूढस्य सवितुः प्रचण्डेन तापेन क्लान्तोऽयं शिखी
तरोरालवाले स्थितं शीतमुदकं पर्याप्तमाचामति ।

निदाघेऽल्पैरपि तोयैर्मालाकारेण या तरोः पुष्टिर्विरच्यते सा
किमनल्पान्यपि तोयानि विश्वतो विकिरता वारिदेन जनयितुं
शक्या ।

श्रोत्रियायाश्चागताय वत्सतरीं महोक्षं महाजं वा निर्वपन्ति
गृहमेधिनः । तं हि धर्मं धर्मसूत्रकाराः समामनन्ति ।

प्रत्युत्पन्नमतिः प्राप्तां क्रियां कर्तुं व्यवस्यति ॥

एतान्यनीकानि महानुभावं गूहन्ति मेघा इव रश्मिवन्तम् ॥

यावत् प्रतापनिधिराक्रमते* न भानु-

रहाय तावदरुणेन तमो निरस्तम् ॥

व्यतिषजति पदार्थानान्तरः कोऽपि हेतु-

र्न खलु बहिरुपाधीन्प्रीतयः संभ्रयन्ते ॥

लिम्पतीव तमोऽङ्गानि वर्षतीवाञ्जनं नभः ।

असत्पुरुषसेवेव दृष्टिर्निष्फलतां गता ॥

त्वं तेनाभिहितः पथ्यां किं कोपं न नियच्छसि ॥

* क्रम् *with* आ when it means to "rise up" is *Ātmanepadī*, if used of a heavenly body.

† दुष्पाचपचदण्डरुधिप्रच्छिन्नशसुजिमथमुषां । कर्मयुक् स्यादकथितं तथास्याज्ञी-
हृष्वहम् ॥ The roots enumerated here and roots having the same sense as
these govern two objects, as a general rule, one direct and the other
indirect. In the passive the indirect object of the roots from दुह् to मुष् and
their equivalents is put in the nominative and the direct in the accusa-
tive, and in the case of the roots नी, ह, रुष् and वृह् and their equivalents,
the direct object is put in the nominative and the other in the accusative,
बलिं याचते वसुधाम् *Act.* 'he begs the earth of Bali,' बलिर्याच्यते वसुधाम् *Pass.*;
शतं जयति देवदत्तम् *Act.* 'he wins a hundred (coins) from Devadatta,' शत
जीयते देवदत्त *Pass.*, ग्राममजां नयति *Act.*, ग्राममजा नीयते *Pass.*

In the present verse धा *with* अभि of which अभिहित is the *Past Part.*
Pass. has the same sense as ब्रू which means to 'say or speak to.'

*तद्विद्विषां जरति चेतसि भोगतृष्णा ।
 तेषां वपुंषि विपिनेषु च जारयन्ति ॥
 सहते शस्त्रसंपातं सहति श्रममाहवे ।
 उत्साहयति तच्चित्तमपि जेतुं शचीपतिम् ॥
 पूजामर्हति सर्वेषामृषीणामाश्रमेऽप्यसौ ।
 अर्हयत्यर्घ्यसत्कारं मधुपर्कं च पावनम् ॥
 न क्षाम्यति क्षितीशानामपराधलवानपि ।
 अपराधसहस्राणि क्षमते यो द्विजन्मनाम् ॥
 नाहिर्दशयते कंचित्तद्देशे गरुडाज्ञया ।
 यदि प्रमादाद्दशति तस्मिन्न क्रमतो विषम् ॥
 न तर्जति रूपा कंचिन्नीचमप्युपकारिणम् ।
 परं तर्जयते दुष्टान् समन्तात्संगतान्मिथः ॥
 कोटिभिः पणते नित्यं राज्ये तस्य वाणिजनः ।
 यक्षाश्चापि पणायन्ति तद्विभूतिं गृहेगृहे ॥
 सर्वोऽभिलषति श्रीमानिन्द्रियार्थोपसेवनम् ।
 अभिलष्यत्यसौ योगी तेभ्य एव निवर्तनम् ॥
 लुम्पति प्रतिपक्षाणां स लक्ष्मीं बाणवृष्टिभिः ।
 न लुप्यति मतिस्तस्य सकलेऽप्यर्थसंशये ॥
 अर्जते धर्ममेवैकमर्थं धर्मार्थमर्जति ।
 अर्जयत्यूर्जिताल्लोकान् स धर्मेणैव शाश्वतान् ॥
 सर्वस्य जायते मानः स्वहिताच्च प्रमाद्यति ।
 वृद्धौ भजति चापथ्यं नरो येन विनश्यति ॥
 भजन्ति विपदस्तूर्णमतिक्रामन्ति संपदः ।
 तान्मदान्नावतिष्ठन्ते ये मते न्यायवादिनाम् ॥
 प्राज्ञास्तेजस्विनः सम्यक्पश्यन्ति च वदन्ति च ।
 तेऽवज्ञाता महाराज क्लाम्यन्ति विरमन्ति ॥ च ॥

* This and the following nine stanzas refer to a king of the name of Krishna.

† When कम् is used in the sense of 'operating' or 'having effect,' it is *Ātmanepadi*.

‡ The doubling of a crude noun or declensional form has the sense of 'every;' as गृहेगृहे 'in every house,' दिनेदिने 'every day.'

§ स्था with सम्, अव, प्र or वि takes the *Ātmanepada* terminations.

॥ रम् with वि, आ, परि or उप is *Parasmaipadi*.

जीर्यन्ति जीर्यतः केशा दन्ता जीर्यन्ति जीर्यतः ।
 जीवनाशा धनाशा च जीर्यतोऽपि न जीर्यति ॥
 अहो खलभुजङ्गस्य विचित्रोऽयं वधक्रमः ।
 अन्यस्य दशति श्रोत्रमन्यः प्राणैर्वियुज्यते ॥
 विधौ विध्यति सक्रोधे वर्म धर्मः शरीरिणाम् ।
 स एव केवलं तस्मादस्माकं जायतां गतिः ॥
 विहितस्याननुष्ठानान्निन्दितस्य च सेवनात् ।
 अनिग्रहाच्चेन्द्रियाणां नरः पतनमृच्छति ॥

It is the power of God by which this wheel of the world goes round [भ्रम्].

Enraged at his ingratitude he cut him up [तद् with सम्] with harsh words.

In that assembly the necklaces of many of the kings rising up in haste broke [ब्रुद्] by their pressing against one another.

Does the unforgiving serpent bite [दंश्] from a desire for blood the person touching him with his foot?

Having first bowed to Vasishṭha, the preceptor of the family of the Ikshvâkus, Râma embraced [स्वङ्ग] his brothers

Indrajit being killed, grief burnt [भस्ज्] Râvana like fire on account of his untimely death.

Taking away that by which I live, you try [यस्] to take away my life.

Attracted by the flame of the lamp the moth suddenly fell upon it and died [क्र with acc. of मृत्यु].

Wishing to make the elephant turn back Aja pierced [व्यध्] him with an arrow.

In the fight with the Râkshasas Râma mowed [त्रध्] many hundreds of his enemies with his sharp weapons.

The soul of Râma was plunged [मस्ज्] in grief caused by his separation from Sîtâ.

“Stake [पण्] thy wife, Pâñchâlî,” said the sons of Dhritarâshṭra to Yudhisṭhira, when everything besides her had been won by them from him.*

* See note † page 3.

I took great trouble [यस् with प्र] for the recovery of the jewel snatched away by the bird.

He who is at enmity* with the great quickly perishes [शद्].

Thousands of faults are committed by me every moment; forgive them all, O God !

Oh the inexpressible power of this maid, that not only things that live [चित्] serve her but also those that do not live !

This wind moist with the spray of the adjoining river gently shakes [धू] the *Atimukta* creeper in the garden.

When Aja blew [ध्मा] his conch, his warriors who had fled away returned and saw the armies of his enemies asleep.

VOCABULARY I.

Roots.

अर्ज् 1st conj Parasm. and 10th conj. to acquire, to obtain, to earn.
 अर्ह् 1st conj Parasm and 10th conj to deserve
 क्रज् 1st conj. Âtm. to acquire, to obtain.
 कृत् 6th conj Parasm to cut
 कृ 6th conj Parasm to strew; with वि, to scatter
 कृत् 10th conj to celebrate, to praise, to glorify.
 क्रम् Parasm to walk, to step; Âtm to operate, to have effect, with आ, to approach, to step or tread upon, to use, to use up; with अति, to step or go beyond, to part from
 क्रम् Parasm to be or become fatigued, to be exhausted, to be depressed
 क्षम् 4th conj. Parasm to forgive

गुह् 1st conj Parasm and Âtm to conceal
 ग्रा 1st conj Parasm with उप, to smell [to drink
 चम् 1st conj Parasm to heave up,
 चित् 10th conj Âtm to have life or motion
 जनय causal of जन्, to cause, to bring about, जनयितुम् Inf.
 जृ 1st and 4th conj Parasm and 10th conj to grow old, to waste away, to wear out
 तक्ष् 1st conj Parasm to pare, to chop, with सम्, to cut to pieces, to wound, to hurt by words.
 तर्ज् 1st conj. Parasm and 10th conj. Âtm to threaten, to menace, to reprove [afraid
 त्रस् Parasm. to tremble, to be
 तुर् Parasm to break, to snap

* Use वैराय् Âtm. here which is a denominative from वैर n. 'enmity,' and is to be conjugated like roots of the 1st conjugation : as वैरायते 3rd pers sing. pres.

दंश् 1st conj Parasm. and 10th conj. *Ātm* to bite, to sting.

धू 6th conj. Parasm to shake, to agitate.

नद् 1st conj Parasm to sound, to roar, to thunder

नश् with वि, to perish

पण् 1st conj to praise, to bet or stake at play, to gamble

भ्रम् Parasm to wander, to revolve.

भ्रस्ज् 6th conj Parasm and *Ātm* to bake, to scorch

मस्ज् 6th conj Parasm to sink, to be immersed

त्रा 1st conj Parasm to repeat over in the mind, to repeat, with सम् and आ, to repeat, to repeat by tradition, to prescribe, to rule

यम् 1st conj Parasm to keep in, to hold back, to restrain, with नि.

यस् 4th conj Parasm to strive, to endeavour; with प्र

युज् with वि in the Pass, to be separated from [to perform

रच् with वि, to arrange, to effect,

रम् with वि, to stop
लब् Parasm to desire, with अभि, to desire, to covet, to crave

लिप् 6th conj Parasm and *Ātm* to smear, to anoint

लुप् 4th conj Parasm to be destroyed, to disappear or vanish

लुप् 6th conj. Parasm and *Ātm* to take away, to rob, to plunder, to deprive of

वप् 1st conj Parasm and *Ātm* to shear, to cut, to sow; with निर्, to offer sacrificial food, to present.

वृप् 1st conj Parasm to rain, to shower down, to pour down

व्यच् 4th conj Parasm to pierce, to wound [to mow, to tear

व्रश् 6th conj Parasm to cut,

शद् 1st conj to perish, to decay

श्रि with सम्, to resort to, to rest on, to depend upon

सद् with उद्, to be able, to be adequate, to be up to, to feel equal to

सज् 1st conj Parasm to cling, to adhere to: with वि and अति, [व्यतिपञ्ज्] to join together

सो 4th conj Parasm to bring to an end, to finish, to destroy. with वि and अव, to determine, to resolve, to endeavour, to strive

स्था with अव, to stay, to abide

अङ्ग n a limb.

अञ्जन n. a black pigment, lamp-black

अननुष्ठान n (अनुष्ठान n doing, execution), not doing, omission to do.

अन्य pron m n f another

अनिग्रह m (निग्रह m restraint), not restraining, want of re-

अनीक n an army [strait

अपथ्य n. any unwholesome or wrong thing.

अपराधसहस्र *n* (सहस्र *n.* a thousand), a thousand of faults
 अभिहित *past part pass* of धा *with* अभि, spoken to
 अभ्यागत *past part* of गम् *with* अभि and आ, come, arrived, *m* a (male) guest
 अरुण *m* the charioteer of the sun
 अर्घ्यसत्कार *m* (सत्कार *m* hospitality), hospitality done by means of अर्घ्य, *i e*, the materials for worshipping or honouring a guest
 अर्थसंशय *m* (संशय *m* doubt, danger), danger to wealth
 अल्प *m n f* little, few, अनल्प *m n f* many, much
 अवज्ञात *past part pass* of ज्ञा *with* अव, despised, disregarded, disobeyed
 असत्पुरुषसेवा *f* (सत् *m n f* good, सेवा *f* service) service of a person who is not good, service done to a bad or wicked person.
 अहि *m.* a serpent
 अक्षय *ind adv* instantly, soon, speedily [sky.
 आकाशवायु *m.* the wind in the
 आन्तर *m n. f* internal
 आमोद *m* fragrant smell, perfume
 आरूढ *past part* of रुह् *with* आ, ascended
 आलवाल *n* a basin for water round the root of a tree

आहव *m* a battle
 इन्द्रियार्थोपसेवन *n* (इन्द्रिय *n.* a sense, अर्थ *m.* object, उपसेवन *n* resorting to, enjoyment) enjoyment of the objects of the senses, sensual enjoyment
 उपकारिन् *m n f* benevolent.
 ऊर्जित *m n f.* lofty, excellent
 केश *m* a hair.
 कोटि *f.* a crore
 कोप *m* anger
 क्लान्त *past part* of क्लम्, fatigued, exhausted, languishing
 क्षितीश *m* (क्षिति *f.* the earth) lord of the earth, a king.
 खलभुजङ्ग *m* (खल *m* a villain, भुजङ्ग *m* a serpent) a serpent in the form of a villain.
 खलु *ind* verily.
 गगनमध्य *m. n* (गगन *n* the sky, मध्य *m. n.* the middle) the middle of the sky
 गति *f.* resource, refuge
 गरुडाज्ञा *f.* order or command of Garuda (the enemy of the serpent-race)
 गृहमेविन् *m* the householder who performs domestic rites
 वर्मज *m n f.* (वर्म *m* heat) produced or caused by heat.
 चेतस् *n.* mind
 जीवनाशा *f.* (जीवन *n.* living, life, आशा *f.* hope, desire) desire for
 तद्देश *m* his country. [living.
 तद्विद्विष्* *m.* his enemy.
 तद्विभूति *f.* his prosperity.

* Final ष is changed to द् or द् in the nominative singular and before the consonantal terminations.

ताप *m* heat.

तावत् *adv* during that time, in the meanwhile

तूर्णम् *adv* quickly

तेजस्विन् *m. n f* brilliant, splendid, bright, spirited

तोय *n* water.

दम्पती *m du* wife and husband

दन्त *m* a tooth

दुष्ट *m n f* wicked

द्विजन्मन् *m* (द्वि two, जन्मन् *n* birth) one who has two births, one belonging to any of the first three castes, a Bāhmana

द्विजिह्व *m* (जिह्वा *f.* tongue) one who has two tongues, a serpent

द्विष् *m* an enemy

धनाशा *f* desire for wealth

धर्मसूत्रकार *m* (धर्म *m* law, सूत्र *n* aphorism) one who composes aphorisms on law, a writer on law

धैर्यधन *m n f* (धैर्य *n* courage, fortitude) one whose wealth is fortitude.

निदाघ *m.* the hot season, summer

निन्दित *past part pass* of निन्द्, censured, censurable

निरस्त *past part pass* of अस् to throw *with* निर, dispersed

निवर्तन *n* desisting, abstaining, abstinence.

निष्ठाशून्य *m. n f* (निष्ठा *f* fixity, शून्य *m n f* void) void of fixity, unsteady.

निष्फलता *f* fruitlessness.

नीच *m. n. f* mean, low, in a low position.

न्यायवादिन् *m n. f.* (न्याय *m.* what is right) one who speaks what is right

पतन *n* falling, falling from virtue, deprivation, ruin

पथ्य *n* what is wholesome or salutary

पदार्थ *m* a thing, an object

परम् *conjunc* but.

पर्याप्तम् *adv* fully, to one's heart's content

पावन *m n. f* purifying, pure, holy

पुष्टि *f* nourishment

प्रचण्ड *m n f* hot, fierce

प्रतापनिधि *m* (प्रताप *m* heat) store of heat

प्रतिपक्ष *m* an enemy

प्रत्युत्पन्नमति *m n. f.* (प्रत्युत्पन्न *past part* of पद् *with* प्रति and उद्) ready-witted, quick, sharp

प्रमाद *m* a mistake

प्राण *m* (plural) life

बहिरुपाधि *m* (उपाधि *m* an attribute, a peculiarity, environment) outward attributes, peculiarities, or environment

बाणवृष्टि *f* (वृष्टि *f.* a shower) a shower of arrows

भाउ *m* the sun.

भोगतृष्णा *f* (भोग *m* worldly enjoyment, तृष्णा *f* thirst) thirst for worldly enjoyment

मत *n* opinion, advice, counsel

मधुपर्क *m* an offering of honey, curdled milk, &c, to a guest on his arrival.

महाज *m* a great goat.

महाउभाव *m. n f* of great nobility, noble

महाराज *m* a great king. [bull
 महोक्ष *m* (उक्षन् *m* a bull) a great
 मान *m* pride, arrogance
 मालाकार *m* a gardener.
 मिथः *adv* mutually, together
 यावत् *adv* for which while, while
 रण *n* a battlefield [sun
 रश्मिवत् *m* (रश्मि *m* a ray) the
 राष्ट्र *n* a kingdom, a nation
 रुष् *f* anger
 लक्ष्मी *f* the goddess of wealth
 and beauty, splendour, glory.
 वणिग्जन *m* (वणिज् *m*. a mer-
 chant) merchants
 वत्सतरी *f* a heifer.
 वधक्रम *m* the process or manner
 of killing
 वन्य *m n f* belonging to a
 forest or woods
 वपुस् *n* body
 वर्मन् *n* armour.
 वारिद *m* a cloud [curious
 विचित्र *m n f* wonderful,
 विपिन *n* a forest
 विश्वतः* *adv* in all directions.
 विहित *past part. pass* of धा
 with वि, prescribed by the
 scriptures
 वृद्धि *f* prosperity
 वैषम्य *n*. difficulty, calamity
 व्यथित *past part* of व्यथ्,
 afflicted.
 शक्य *m n f* possible [Indra
 शचीपति *m* the husband of शची,
 शनैस् *adv* slowly.

शब्द *m*. voice, a word
 शरीरिन् *m n f* one having a
 body; *m* a human being, a man.
 शस्त्रसंपात *m*. (शस्त्र *n* a weapon,
 संपात *m* falling on) a stroke
 of a weapon.
 शाश्वत *m. n. f.* eternal, everlasting
 शिखिन् *m* a peacock
 शीत *m n f* cold
 श्रम *m* fatigue
 श्रोत्र *n*. ear
 श्रोत्रिय *m* a Brāhmana learned
 in the Vedas
 संगत *past part* of गम् with सम्,
 united
 सकल *m n f* whole, all
 सक्रोध *m. n f* angry.
 सच्चरणव्रत *n* (व्रत *n* a vow) the
 vow of good or virtuous
 conduct
 सद्यस् *ind adv*. at once.
 समन्तात् *adv* round about
 सम्यक् *adv*. correctly, well.
 सेवन *n*. serving, resorting to
 practising.
 स्थित *past part* of स्था, abiding,
 being, existing
 स्वजनवियोग *m* separation from
 one's own men or relations.
 स्वन *m*. noise, roar.
 स्वहित *n*. one's own good.
 स्वेदलव *m*. (स्वेद *m* perspiration.)
 a particle or drop of perspira-
 tion.
 हेतु *m* a cause.

* तस् added to substantives gives them the sense of the ablative and sometimes of the locative.

Adjoining **संनिहित** *past part*
pass of **धा** *with सम्* and **नि**.
 Aja **अज** *m.* name of a person
 Atimukta creeper **अतिमुक्तता** *f*
 Attracted **विलोभित** *past part*
pass of the *caus* of **लुभ्** *with*
 Blood **शोणित** *n* [**वि**.
 Desire **काङ्क्षा** *f*.
 Enraged **कुद** *past part* of **कुद्**.
 First **प्रथमम्** *adv.* **आदौ** *loc. sing.*
 of **आदि**.
 Flame **शिखा** *f*
 Gently **मन्दम्** *adv.*
 Grief **शोक** *m*.
 Haish **परुष** *m. n. f* (words) **परु-**
पाक्षर *m. n. f*.
 Haste, in, **ससंभ्रमम्** *adv.*
 Ikshvâkus, the, **इक्ष्वाकु** *m.* (used in
 the plural) name of the line of
 kings to which Râma belonged

Indrajit **इन्द्रजित्** *m* the son of
 Râvana.
 Inexpressible **अनिर्वचनीय** *m. n. f*.
अनिर्वर्णनीय *m n f* **किम्** *m n.*
f *with अपि* added.
 Ingratitude **कृतघ्नता** *f*
 Moist **आर्द्र** *m n f*
 Moth **पतङ्ग** *m*.
 Necklace **हार** *m*
 Pâñchâli **पाञ्चाली** *f.* a princess of
 the country of the Pâñchâlas
 Power **प्रभाव** *m*
 Pressing against each other **पर-**
स्परसंघट्टन *n*.
 Recovery **प्रत्यागम** *m*
 Snatched away **आक्षिप्त** *past*
part pass of **क्षिप्** *with आ*.
 Spray **कण** *m* **सीकर** *m*.
 Suddenly **सहसा** *adv*
 Unforgiving **अमर्षण** *m. n f*.

LESSON II.

FIFTH AND EIGHTH CONJUGATIONS.

The Sanskrit Verb has ten tenses and moods together. In four of these *viz.* the Present, the Imperfect, the Imperative and the Potential, the verbs undergo peculiar modifications, with reference to which they are divided into nine conjugational classes.* These four are called conjugational or special tenses and moods.

1. With respect to these, the ten conjugations of the Sanskrit grammarians may be arranged into two groups, the first comprising the 1st, 4th, 6th and 10th, and the second, the remaining. The general characteristic of the first is that the base† ends in **अ**, and of the second that it does not end in **अ**.

* Sanskrit Grammarians reckon ten, but the augment **अय** which the original root undergoes in the tenth conjugation appears not only in the four tenses and moods indicated in the text but in several others also.

† That form of a noun or root to which the termination is appended is called the *base*.

*General Rules with regard to the Conjugational
Tenses of the Second Group.*

2. Before certain terminations, the roots together with the conjugational signs undergo peculiar modifications. with reference to these, we will divide the terminations into two classes, calling one set *strong* and the other *weak*.

Parasmaipada.

3. The singulars are strong.

Exception.—The singulars of the Potential and the second person singular of the Imperative.

4. The duals and plurals are weak.

Exception.—The duals and plurals of the Imperative first person.

Therefore, the singulars of all persons of the Present and the Imperfect and the third person singular and all numbers of the first person of the Imperative are strong and the rest weak.

Âtmanepada.

5. All the terminations are weak.

Exception.—Those of the first person Imperative, which are strong.

6 Before strong terminations the ending vowel and the penultimate short of the base take their Guṇa substitute.

Present Tense.

7. In the second group of conjugations the Parasmaipada terminations of the Present are the same as those of the first group, but the Âtmanepada differ in the following particulars:—

(1) The vowel इ occurring in some of the Âtmanepada terminations given in the First Book is replaced by आ. (2) The first person singular termination is ए. (3) The न् in the third person plural is dropped.

Therefore the terminations are :—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	ए	वहे	महे
2nd „	से	आथे	ध्वे
3rd „	ते	आते	अते

8. उ in the fifth and ङ in the eighth conjugation are added on to the root in the conjugational tenses before the terminations are applied.

5th Conjugation.

चि Parasm. and Âtm to collect.

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	चिनोमि	चिनुवः-चिन्वः	चिनुमः-चिन्मः
2nd „	चिनोषि	चिनुथः	चिनुथ
3rd „	चिनोति	चिनुतः	चिन्वन्ति

Here नु being added on to the root चि, the base is चिनु. The ending उ of this becomes ओ, & e., the whole becomes चिनो before the strong मि, सि, and ति; while it remains unchanged before वम्, मस्, &c, the weak terminations

(a) The vowel उ of a termination is dropped optionally before व् and म्, provided it is not preceded by a conjunct consonant.

Hence we have चिनुवः-चिन्वः, चिनुमः-चिन्मः in the above and चिनुवहे-चिन्वहे, चिनुमहे-चिन्महे below, but in the forms आनुव. and आनुमः of the root आप् the उ is never dropped.

1st pers	चिन्वे	चिनुवहे-चिन्वहे	चिनुमहे-चिन्महे
2nd „	चिनुषे	चिन्वाथे	चिनुध्वे
3rd „	चिनुते	चिन्वाते	चिन्वते

Here all the terminations being weak, नु is not changed to नो anywhere.

आप् Parasm to obtain.

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers	आप्नोमि	आप्नुवः	आप्नुमः
2nd „	आप्नोषि	आप्नुथः	आप्नुथ
3rd „	आप्नोति	आप्नुतः	आप्नुवन्ति

(b) In this conjugation, after roots ending in a consonant the उ of नु is changed to उव् when followed by a weak termination beginning with a vowel.

Hence we have आप्नुवन्ति in the above, the root आप् ending in a consonant.

8th Conjugation.

तन् Parasm. and Âtm. to stretch.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	तनोमि	तनुवः-तन्वः	तनुमः-तन्मः
2nd „	तनोषि	तनुथः	तनुथ
3rd „	तनोति	तनुतः	तन्वन्ति

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	तन्वे	तनुवहे-तन्वहे	तनुमहे-तन्महे
2nd „	तनुषे	तन्वाथे	तनुध्वे
3rd „	तनुते	तन्वाते	तन्वते

By (a), p 13, we have तनुवः or तन्वः &c

9. कृ to do, 8th Conj. *Parasm.* and *Ātm.* assumes the form कर् before the strong, and कुर before the weak terminations, in the conjugational tenses.

	<i>Parasm.</i>			<i>Ātm.</i>		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	करोमि	कुर्वः	कुर्मः	कुर्वे	कुर्वहे	कुर्महे
2nd „	करोषि	कुरुथः	कुरुथ	कुरुषे	कुर्वाथे	कुरुध्वे
3rd „	करोति	कुरुतः	कुर्वन्ति	कुरुते	कुर्वाते	कुर्वते

(a) In the case of कृ the उ is necessarily dropped before व् and म्. Hence कुर्वः, कुर्मः &c

यज्ञेषु सोमं सुन्वतेऽध्वर्यवः ।

प्रत्यहं प्रातरुथायोपवनं च गत्वा पुष्पाण्यवचिनोमि ।

महात्मनां यशांसि दिक्षु प्रतन्वन्ति कवयः ।

दुःखपीडितामपि मां हृदयमर्मच्छिद्भिर्वचनैः किं पुनर्वुनोषि ।

द्वाःस्थौ पुरुषौ राजकुलस्य द्वारमपावृण्वते ।

पुण्यकृतः स्वेषां सुचरितानां फलं स्वर्गलोकेऽश्रुवते ।

आर्याः संसारसुखानि त्यक्त्वा किमर्थमरण्यवासमङ्गीकुरुध्वे ।

श्रुतिमनोहरांश्चित्रालापाञ्छृणुमः ।

आकाशं मेघा वृण्वते ।

हे जगन्नायक न वयं चर्मचक्षुषा तव विभूतिमुपवीक्षितुं शक्नुमः ।

यत्त्वं कुरुषे तदन्यथा विधातुं कः शक्नोति ।

केनापि रक्षसा हतमस्माकं तुरगं वयं विचिनुमः ।

वारंवारमीश्वरस्याराधनां साधवः कुर्वन्ति ।

सत्कृतिर्मनुष्यस्य कीर्तिं सर्वेषु देशेषु तनोति ।

दुरापमपि लोकेऽस्मिन् यद्यद्वस्त्वभिवाञ्छति ।

तत्तदाप्नोति मेधावी तस्मात्कार्यः समुद्यमः ॥

* न् is not changed to न् when it is followed by a consonant of the dental class.

*न बुनोति दयालुत्वाद्वचसा कंचिदप्यसौ ।
 दुरुक्तेरपि दीनानां मनस्तस्य न दूयते ॥
 सोमं सुनोति यज्ञेषु सोमवंशविभूषणः ।
 पुरः सुवति संग्रामे स्यन्दनं स्वयमेव सः ॥

You cannot [शक्] conquer your passions.

We make [कृ] pilgrimages to Kâs't every year

The *châtaka* begs [वृन्] water, but does not obtain [आप्] it.

Dost thou hear [श्रु] what I say ?

I do not express [वृ with वि] the thought, because it is sinful.

I shut [वृ with सम्] the gates of the palace.

The two instructors expound [वृ with वि] the principles of Nyâya to their pupils.

You only lay bare [कृ with आविस्] your own littleness by doing† so.

Misers hoard [वि with सम्] money.

Prudent people accomplish [साध्] their own purposes with ease

I saw an animal. It has a thick tail, which it shakes [ध्रु] constantly.

VOCABULARY II.

Roots of the Fifth Conjugation

अश् *Âtm* to get, to enjoy, to pervade

आप् *Parasm.* to obtain

चि *Parasm* and *Âtm* to collect, with वि, to search, to seek, to look for ; with सम्, to hoard

दृ *Parasm* to give pain to, to tease, to afflict

धु or ध्र *Parasm.* and *Âtm* to shake

धृष् *Parasm.* to dare, to brave

वृ *Parasm.* and *Âtm.* to cover, with अप and आ, to open, with वि, to expound, to express, with सम्, to shut, with आ, to restrain, to curb.

शक् *Parasm.* to be able.

* This stanza and the next refer, as similar ones in the last lesson, to a king of the name of Krishna.

† Use the present participle here qualifying you.

शु (ष्ट)* *Parasm.* to heal.

साध् *Parasm* to accomplish

सु *Parasm.* and *Ātm.* to extract
Soma juice.

Roots of the Eighth Conjugation

कृ *Parasm* and *Ātm* to do, with
वशी, to conquer, with अङ्गी,
to betake oneself to, to accept,
with आविस्, to lay bare, to
open, with तिरस्, to despise,
with प्रति, to retaliate, to resist.

तन् *Parasm.* and *Ātm* to stretch;
to spread, as a sacrifice, *i. e.*,
to perform it; with प्र, to
spread.

वन् *Ātm.* to beg

अध्वर्यु *m* a sacrificial priest whose
duty it is to prepare and throw
the oblations into the fire.

अन्यथा *ind* otherwise.

अरण्यवास *m* (अरण्य *n* a forest,
and वास *m.* dwelling) resi-
dence in a forest

आराधना *f.* worship. [be done
कार्य *m n. f.* deserving or fit to
चर्मचक्षुस् *n.* (चर्मन् *n* hide, skin,
and चक्षुस् *n.* the eye) the
physical eye

चित्रालाप *m* (चित्र diversified, and
आलाप *m* conversation), con-
versation on diverse subjects

जगन्नायक *m.* (जगत् *n* the uni-
verse, नायक *m.* the lord) the
Lord of the universe

तुरग *m* a horse.

दयालुत्व *n.* kindness.

दीन *m n f* poor, needy, afflicted.

दुःखपीडित *m. n f.* afflicted with
pain.

दुराप *m n f.* difficult to obtain

दुरुक्त *n.* improper words, words
not well-spoken.

दृ 4th conj. *Ātm* to be pained.

द्वास्थ *m n f* door-keeper.

द्वार *n.* door.

पुण्यकृत *m. n f.* (पुण्य *n* merit
and कृ to do) meritorious

पुरस् *ind.* in front, to the front,

प्रत्यहम् *ind* (प्रति every and अ-
हन् *n* day) every day.

यज्ञ *m* a sacrifice.

राजकुल *n.* (राजन् *m* and कुल *n*
a house, a palace) a royal

वारंवारम् *adv* often. [palace

विभूति *f* power or greatness.

श्रुतिमनोहर *m. n. f.* (श्रुति *f.* ear
and मनोहर *m n f* charming)
charming to the ear

संग्राम *m.* a battle.

संसारसुख *n.* (संसार *m* worldly
existence, सुख *n.* happiness,
enjoyment) enjoyment of a
worldly existence.

सत्कृति *f.* a meritorious deed, a

समुद्यम *m.* exertion. [good action

सु 6th conj *Parasm.* to impel, to
push forward

सोमर्वशविभूषण *m. n f* (सोम *m*
the moon) one who adorns

* The forms which some roots assume in the conjugational tenses are enclosed within brackets.

the lunar race, an ornament
of the lunar race (of kings)
स्यन्दन *m* a chariot.
स्वयम् *ind.* in person, of himself

हृदयमर्मच्छिद् *m n.f.* (हृदय *n* the
heart, मर्मन् *n.* the vital parts,
and छिद् to cut), piercing the
vital parts of the heart

Because यतः *ind* हि *ind.*
Constantly अनिशम् *adv.*
Ease सौकर्य *n.* [*ind.*
Every year प्रतिसंवत्सरम् *adv.*
Fight, to, युद्धाय, युद्धे, योद्धुम्.
Gate द्वार *n.*
Instructor अध्यापक *m n.f.*
Littleness लघुता *f*
Miser कदर्य *m.*
Own स्वीय *m. n.f.*

Passion मनोधर्म *m.* इन्द्रियवृत्ति *f.*
इन्द्रिय *n*
Pilgrimage यात्रा *f.*
Principle तत्त्व *n.* नय *m*
Prudent दूरदर्शिन *m n.f* चतुर
m n f.
Purpose कार्य *n.*
Sinful पाप *m. n f.*
Thick स्थूल *m n.f.* विपुल *m n f.*
Thought संकल्प *m* बुद्धि *f.*

LESSON III.

FIFTH AND EIGHTH CONJUGATIONS—continued.

Imperfect.

1. The Parasmaipada terminations are the same as those given for the first group.

The Âtmanepada terminations are also the same, but the इ of इताम् and इधाम् is replaced by आ (see 7. (1), page 12), and the third pers. plur. is अत.

The terminations are therefore as follows.—

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	इ	वहि	महि
2nd „	थास्	आथाम्	ध्वम्
3rd „	त	आताम्	अत

5th Conj.

आप् *Parasm* to obtain

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers	आप्नवम्	आप्नुव	आप्नुम
2nd „	आप्नोः	आप्नुतम्	आप्नुत
3rd „	आप्नोत्	आप्नुताम्	आप्नुवन्

अश् *Âtm* to pervade

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers	आशुवि	आशुवहि	आशुमहि
2nd „	आशुथाः	आशुवाथाम्	आशुध्वम्
3rd „	आशुत	आशुवाताम्	आशुवत

The singular *Parasm.* being strong, नु becomes नो in the first set of paradigms. The उ of this नु is changed to उव्, *i e*, नु becomes नुव् in आमुवन्, आमुवि, &c., by (*b*), p 13.

चि *Ātm* to collect.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>
1st pers	अचिन्वि	अचिनुवहि-अचिन्वहि	अचिनुमहि-अचिन्महि
2nd „	अचिनुथाः	अचिन्वाथाम्	अचिनुध्वम्
3rd	अचिनुत	अचिन्वाताम्	अचिन्वत

8th conj — तन् to stretch

Parasm

	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>
1st pers	अतनवम्	अतनुव-अतन्व	अतनुम-अतन्म
2nd „	अतनोः	अतनुतम्	अतनुत
3rd „	अतनोत्	अतनुताम्	अतन्वन्

Ātm

	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>
1st pers	अतन्वि	अतनुवहि-अतन्वहि	अतनुमहि-अतन्महि
2nd „	अतनुथाः	अतन्वाथाम्	अतनुध्वम्
3rd „	अतनुत	अतन्वाताम्	अतन्वत

We get अचिन्वहि, अतन्व, अतन्वहि, &c., by (*a*), p 13. The forms of कृ are —

	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>
1st pers	अकरवम्	अकुर्व	अकुर्म
	&c	&c	&c

by 9 and (*a*), p 14.

देवा वै यज्ञमतन्वत तांस्तन्वानानसुरा अभ्यगच्छन् ।

हे संजय कुरुक्षेत्रे मामकाः पाण्डवाश्च किमकुर्वत तत्कथय ।

रामादीनानेतुं दूतानयोध्यां प्राहिणोज्जनकः ।

एकस्मिन्निबिडेऽरण्ये वसन्फलमूलादीनामशनेन वृत्तिमकुर्वि ।

कथय नो याः कथा वृद्धेभ्यस्त्वमशृणोः ।

रामं युद्धेऽधृष्णुवज्राक्षसाः ।

उद्यमं कुर्वन्नपि फलं नैवाप्नवं तस्माद्भवितव्यतैवात्रोपालभ्या ।

ईदृशैः कर्मभिर्महत्पुण्यं त्वं समचिनुथाः ।

भो भो अध्वर्यवः सोमं यूयमसुनुध्वं न वेति पृच्छति होता ।

रामलक्ष्मणौ सीतामरण्येऽन्विष्यन्तौ महान्तं कालं* समीहितं नैवाश्रुवाताम् ।

आपतिता आपदः प्रत्यकुर्म भवतां साहाय्येन ।

* A noun expressing duration is put in the accusative case.

The enemies of the king dared [युष्] to fight with him.

Das'aratha performed [तन्] a sacrifice on the banks of the Sarayū.

The ministers of the king sent [हि with प्र] me to watch the movements of the enemy.

We flung open [हृ with अप and आ] the gates of the fortress.

What thou didst [कृ] still gives pain to [दु] thy friends
I could [शक्] not ascend to the top of the mountain.

Where did you look for [चि with वि] the books which were lost ?

The two girls gathered* [चि with अव] flowers in the garden yesterday for themselves.

They restrained [हृ with आ], with efforts, their desires, anger and greed, and contemplating the Brahman obtained [आप्] eternal felicity.

Babhruvâhana wounded [क्षण् or क्षिण्] Arjuna in the breast with an arrow.

In the battle the horses of the warriors were killed, but they obtained [आप्] others and fought again.

Thou and Râma committed [कृ] a sin for which you both deserve punishment.

VOCABULARY III.

क्षण्, क्षिण् 8th conj Parasm. to wound.	हि 5th conj. Parasm to go, with प्र, to send.
अन्विष्यत् (pres. part of इष् 4th conj Parasm with अतु) searching	कुरुक्षेत्र n. name of a place where the Kurus fought
अशन n. eating	गम् with अभि, to attack
ईदृश m. n f such	निविड m n f without interstices, dense
उपलभ्य m. n f. blamable, deserving reproach	फलमूलादि m n. f (मूल root) fruits, roots, and others

* The Âtmanepada form of the root should be used here. When a root is both Âtmanepadi and Parasmaipadi, the forms of the former are used when the result of the action is confined to one's own self, and of the latter when it is directed to another person.

भवितव्यता *f* fate, destiny.

मामक *m n f* mine

रामादि *m* (राम proper name and आदि beginning) Râma and others

वृत्ति *f* livelihood, maintenance

वृद्ध *m n f* old

वै *ind.* an expletive.

संजय *m* proper name

समीहित *m, n. f* what is desired, *n.* a desired object.

साहाय्य *n* friendship, help.

हे *interj.* a vocative particle, oh!

होतु *m.* a sacrificial priest whose duty it is to repeat the mantras.

Babhruvâhana बभ्रुवाहन *m.*, son of Arjuna, the Pândava.

Desire काम *m.*

Eternal शाश्वत *m n. f.*

Felicity सुख *n.*

Fortress दुर्ग *n.*

Greed लोभ *m.*

Killed हत *past part pass*

Lost नष्ट *past part.*

Movement व्यापार *m.*

Punishment दण्ड *m*

Sarayû सरयू *f.* a river near Ayodhyâ.

Watch, to, निरूपयितुम् *inf.* of रूप्
10th conj. with नि.

LESSON IV.

FIFTH AND EIGHTH CONJUGATIONS—continued.

Parasmaipada.

Imperative.

1. In the second group of conjugations हि is the termination of the second person singular of the Imperative. हि is dropped in the 5th conjugation when the root ends in a vowel and in the 8th in all cases.

Hence the terminations are as follows:—

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	आनि	आव	आम
2nd „	हि	तम्	त
3rd „	तु	ताम्	अन्तु

आप् 5th Conj.

1st pers	आप्प्रवानि	आप्प्रवाव	आप्प्रवाम
2nd „	आप्प्रुहि	आप्प्रुतम्	आप्प्रुत
3rd „	आप्प्रुतु	आप्प्रुताम्	आप्प्रुवन्तु

सु 5th Conj

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	सुनवानि	सुनवाव	सुनवाम
2nd „	सुनु	सुनुतम्	सुनुत
3rd „	सुनोतु	सुनुताम्	सुन्वन्तु

Here the three numbers of the first person being strong, नु is changed to नो, which again, being followed by the initial आ of the terminations, becomes नव्, and with आ, नवा. Hence आप्रवानि, आप्रवाव, &c.

The 2nd pers. sing. is weak in addition to the duals and plurals of that and the 3rd pers.

Potential.

2. या is to be prefixed to the terminations of the Imperfect. The third person plural termination is युस्

They are thus —

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers	याम्	याव	याम
2nd „	यास्	यातम्	यात
3rd „	यात्	याताम्	युस्

चि 5th Conj

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers	चिरुयाम्	चिरुयाव	चिरुयाम
2nd „	चिरुयाः	चिरुयातम्	चिरुयात
3rd „	चिरुयात्	चिरुयाताम्	चिरुयुः

All the terminations here being weak there is no Guna in any case.

*Ātmanepada.**Imperative.*

3. As in the Present and the Imperfect, the इ of the Ātmanepada terminations of the Imperative is in the second group of conjugations replaced by आ, and the न् of the 3rd pers. plur. is dropped.

The terminations therefore are

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	ऐ	आवहै	आमहै
2nd „	स्व	आथाम्	ध्वम्
3rd „	ताम्	आताम्	अताम्
1st pers	चिनवै	चिनवावहै	चिनवामहै
2nd „	चिरुष्व	चिन्वाथाम्	चिरुध्वम्
3rd „	चिरुताम्	चिन्वाताम्	चिन्वताम्

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	अभवे	अभवावहे	अभवामहे
2nd „	अभुष्व	अभुवाथाम्	अभुध्वम्
3rd „	अभुताम्	अभुवाताम्	अभुवताम्

The three numbers of the 1st pers of the Imperative being the only ones strong in the *Âtmanepada*, we have here in these cases the change of *तु* to *नो*, and then to *न्*, &c

Potential.

4. The terminations are the same as those of the *Âtmanepada* Potential of the first group of conjugations.

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers	चिन्वीय	चिन्वीवहि	चिन्वीमहि
2nd „	चिन्वीथाः	चिन्वीयाथाम्	चिन्वीध्वम्
3rd „	चिन्वीत	चिन्वीयाताम्	चिन्वीरन्
1st pers	अभुवीय	अभुवीवहि	अभुवीमहि
2nd „	अभुवीथाः	अभुवीयाथाम्	अभुवीध्वम्
3rd „	अभुवीत	अभुवीयाताम्	अभुवीरन्

As to the change of *तु* to *तुक्* in all these forms remember (b) p. 13.

5. The forms of roots of the 8th conjugation are similar to those of *चि*, with *उ* only added on to them instead of *तु*. *कृ* loses its conjugational *उ* before the Potential terminations beginning with *यृ*.

Imperative

Âtm

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	तनवै	तनवावहे	तनवामहे
2nd „	तनुष्व	तन्वाथाम्	&c.

Parasm

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	तनवानि	तनवाव	तनवाम्
2nd „	तनु	&c	&c

Potential Parasm.

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	कुर्याम्	कुर्याव	कुर्याम
2nd „	कुर्याः	कुर्यातम्	कुर्यात
3rd „	कुर्यात्	कुर्याताम्	कुर्युः

तन्वीय	Pot. <i>Ātm</i>	1st pers	sing
तुड्याम्	„	<i>Parasm</i>	„
कुर्वीय	„	<i>Ātm</i>	„
कर्वाणि	<i>Impera</i>	<i>Parasm</i>	1st pers sing
कुरु	„	„	2nd „
करवै	„	<i>Ātm</i>	1st „

We have कर् in some of the above forms by 9, p 14

खादिरं यूष कुर्वीत स्वर्गकामः खादिरेणैव वै यूषेन देवाः स्वर्गं
लोकमजयन्तस्तथैवैतद्यजमानः खादिरेण यूषेन स्वर्गं लोकं जयति।

दुःस्वसंतापेन पच्यन्त इव मेऽङ्गान्युत्कथ्यत इव हृदयं प्लुष्यत
इव दृष्टिर्ज्वलतीव शरीरम् । अत्र यत्प्राप्तकालं तत्करोतु भवान् ।

वत्स प्रसन्नोऽस्मि ते कथय किं ते प्रियं करवाणि ।

हे ऋत्विजोऽद्य सुत्यादिने सोमं सुनुध्वम् ।

कथं नाम प्रभोरादेशमुल्लङ्घयितुं शक्नुयाम् ।

एतैरालापैरात्मनः कार्पण्य मापावृणुष्व ।

राजन्यनुरागमाविष्कुर्वतां जना यतस्तेषां संकटानि नश्येयुः ।

आत्मनः पुत्राणां प्रवृत्त्युपलब्धये दासं श्रीनगरं प्रहिणु ।

राजन्प्रीताः स्मः शुश्रूषया तवैतया तस्मात्सर्वैर्गुणैरुपेतं पु-
त्रमवा हि ।

शृणुत रे पौराः । अयं वसन्तसेनाघातकश्चारुदत्तो वधस्तम्भं
नीयते तद्यदीदृशं कर्म केऽपि कुर्वीरन्दण्डमप्येतादृशं प्राप्नुयुः ।

मृतं शरीरमुत्सृज्य काष्ठलोष्टसमं क्षितौ ।

विमुखा बान्धवा यान्ति* धर्मस्तमनुगच्छति ॥

तस्माद्धर्मं सहायार्थं नित्यं संचिनुयाच्छनैः † ।

धर्मेण हि सहायेन तमस्तरति दुस्तरम् ॥

पूर्वं वयसि तत्कुर्याद्येन वृद्धः सुखं वसेत् ।

यावज्जीवेन तत्कुर्याद्येनामुत्र सुखं वसेत् ॥

श्वःकार्थमद्य कुर्वीत पूर्वाह्णे चापराह्निकम् ।

न हि प्रतीक्षते मृत्युः कृतमस्य न वा कृतम् ॥

* *Pres* 3rd pers. plur. of या 2nd conj. *Parasm.* to go.

† When a word or form ending in any of the first four consonants of a class is followed by श्, the श् is optionally changed to ष् when it is itself followed by a vowel, a semi-vowel, or a nasal.

Let the servant cover [स्तृ] the floor with carpets.

Let Brâhmanas go about the world and seek [चि with वि] Nala.

I would do [कृ] it, if he should bid me.

Do not despise [कृ with तिरस्] your enemies, for they are powerful.

Weak men should not, if they are wise, brave [वृष्] strong men.

In a Soma sacrifice the priests should extract [सु] the juice of the Soma plant.

Hear [श्रु] what he says ! “ Thou art a fool,” says he.

I wish you would send [हि with प्र] your sons to England for education.

Let us accomplish [साध्] our purposes as long as he is well-disposed towards us.

Do not tease [दु] those harmless birds.

VOCABULARY IV.

अवुराग *m.* love, good-will

अधुत्र *adv.* in the next world

आपराह्निक *m n f* belonging to the latter part of the day.

आलाप *m* a talk.

ईक्ष् with प्रति, to see, to care.

उपेत *past pass part.* of इ with

उप, united with, possessing.

ऋत्विज् *m* a sacrificial priest

एतादृश *m. n f.* of this kind.

कथं नाम *ind.* how indeed? how possibly?

कार्पण्य *n.* meanness.

काष्ठलोष्टसम *m. n. f.* (काष्ठ *n.* wood, लोष्ट *m* and *n.* a lump of earth, and सम like), like wood and a lump of earth.

कथ् *1st conj. Parasm.* with उद्, to boil.

क्षिति *f.* the earth.

खादिर *m. n. f.* of a tree named खदिर.

चारुदत्त *m.* name of a person

ज्वल् *1st conj. Parasm.* to burn, to blaze.

दुस्तर *m. n f.* difficult to surmount, insurmountable.

दुःखसंताप *m* (दुःख *n.* pain, and संताप *m.* heat) heat of pain, sorrow, affliction.

पूर्वाह्न *m.* the first part of the day.

प्रसन्न *past part.* of सद् with प्र, pleased, propitious.

प्रवृत्त्युपलब्धि *f.* (प्रवृत्ति intelligence, and उपलब्धि getting) getting intelligence.

प्राप्तकाल *m. n. f.* (प्राप्त *past part.* of आप् with प्र, arrived, and काल *m.* time) that whose time

has arrived, suited to the occasion, [pleased.
 प्रीत *past part. pass* of प्री,
 तुष् 1st *conj. Parasm.* to burn.
 यजमान *m.* a sacrifice.
 यावज्जीवेन *adv.* as long as life endures
 यूप *m.* a sacrificial post to which the animal is tied.
 लङ् 1st and 10th *conj. Parasm.* and *Ātm.* to go, with उद्, to violate, to transgress.
 वधस्तम्भ *m* (वध *m* killing, and स्तम्भ *m* a post) gallows.
 वसन्तसेनाघातक *m.* (वसन्तसेना *f.*

name of a woman and घातक *m* destroyer) murderer of वसन्तसेना. [turned away from
 विमुख *m. n f* with the face
 शनैः *adv* gradually, slowly.
 शुश्रूषा *f.* service, attendance on
 श्वःकार्य *n.* to-morrow's duty or work.
 सहाय *m* a helper, a companion
 सृत्यादिन *n.* (सृत्या *f* the extraction of Soma juice) the day on which Soma juice is drunk in the Soma sacrifice.
 स्तृ 5th *conj. Parasm* and *Ātm* to cover, with सम्
 स्वर्गकाम *m. n. f.* one longing after heaven,

Bid दिग् with आ
 Carpet कुथ *m.*
 Education अध्ययन *n.* विनयन *n*
 Floor भूमि *f.*
 Harmless अनपकारिन् *m. n. f.*
 Juice रस *m.*

Nala नल *m* name of a king.
 Towards प्रति (governing an accusative)
 Well-disposed क्षिप्र *past part.* of क्षिद्, सस्नेह *m. n. f*

LESSON V.

NINTH CONJUGATION.

Present and Imperative.

I. In the ninth conjugation ना is inserted between the root and the terminations. The ना assumes the form of नी before the weak terminations beginning with consonants, and न् before the weak terminations beginning with vowels.

The terminations belonging to the second group of conjugations have been shown in the last three lessons.

क्री to buy, *Parasm.* and *Ātm*

Present—Parasm.

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	क्रीणामि	क्रीणीवः	क्रीणीमः
2nd „	क्रीणासि	क्रीणीथः	क्रीणीथ
3rd „	क्रीणाति	क्रीणीतः	क्रीणन्ति

Ātm

1st pers.	क्रीणि	क्रीणीवहे	क्रीणीमहे
2nd „	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
3rd „	क्रीणीते	क्रीणाते	क्रीणते

Imperative—Parasm

1st pers.	क्रीणानि	क्रीणाव	क्रीणाम
2nd „	क्रीणीहि	क्रीणीतम्	क्रीणीत
3rd „	क्रीणातु	क्रीणीताम्	क्रीणन्तु

Ātm.

1st pers	क्रीणै	क्रीणावहै	क्रीणामहै
2nd „	क्रीणीष्व	क्रीणाथाम्	क्रीणीध्वम्
3rd „	क्रीणीताम्	क्रीणाताम्	क्रीणताम्

Mark the strong and weak terminations here with reference to the changes of ना.

2. When a root ends in a consonant the Imperative second person singular *Parasm.* is made up simply by adding **आन** to the root ; as **सुष्** ‘to steal’ **सुषाण** ‘steal (thou)’.

सुष् *Parasm.—Imperative.*

1st pers.	सुष्णानि	सुष्णाव	सुष्णाम
2nd „	सुषाण	सुष्णीतम्	सुष्णीत
3rd „	सुष्णातु	सुष्णीताम्	सुष्णन्तु

अग्नितामं सुवर्णं विलिनाति* ।

प्रियायै दातुं पुष्पस्रजं ग्रन्थामि ।

दोहनकाले वत्सं स्तम्भे बध्नन्ति ।

अस्मिन्नरण्ये मार्गं कर्तुं तरुल्लुनीहि ।

अयं तव सदाचारस्ते लक्ष्मीं पुष्णातु ।

युद्धेषु वीराः शत्रूणां शिरोभिर्भूमिमास्तृणते ।

* Vide p. 29, note*.

† Vide p. 28, note†.

उद्धतं गच्छन्त्यास्तव गलितमुत्तरीयं गृह्णातैत् ।
 विवाहविधौ कन्यायाः पाणिं वरो गृह्णाति ।
 सुवर्णशतं दत्त्वा वयमश्वं महाजवं क्रीणीमहे ।
 अपेक्षितं वृणतां भवन्त इत्यस्मानवदत्कृपालुर्भगवान् ।
 रुद्रो देवानवददहं वरं वृणै । वृणीष्वेति तेऽभाषन्त ।
 पावकस्तीर्थोदकं च पापकृतः पुनीत इति ब्राह्मणा वदन्ति ।
 क्षणध्वंसिनो मनुजा वयमनाद्यनन्तस्य परमेश्वरस्य कथं तत्त्वं
 जानीमः ।

अस्मिन्महति दुर्भिक्षे धान्यं न लभ्यते ततः किमश्राम कथं च
 जीवितं धारयाम ।

*धूनोति चम्पकवनानि धुनोत्यशोकं
 चूतं धुनाति धुवति स्फुटितातिमुक्तम् ।
 वायुर्विधूनयति चम्पकपुष्परेणू-
 स्तत्कानने धवति चन्दनमञ्जरीश्च ॥

बाणावलिं किरत्याजौ करोति शरमण्डपम् ।
 कृणोति करिणः शत्रोः स कृणाति हयान्परान् ॥
 स्तम्भते पुरुषः प्रायो यौवनेन धनेन च ।
 न स्तभ्नाति क्षितीशोऽपि न स्तभ्नोति युवाप्यसौ ॥
 कृणात्यसौ द्विषां दर्पे शिरस्तेषां निकृन्तति ।
 कीर्तयन्ति गुणांस्तस्य विस्मयेन दिवौकसः ॥
 स्तृणोति बाणजालैः स रणे वीरवरूथिनीम् ।
 तच्छिरोभिः स्तृणात्युर्वी तृणराजफलैरिव ॥
 स्वप्नेऽपि नानृतां वाणीं संगृणाति स भूपतिः ।
 यस्य संगिरते किञ्चित्तस्मै तत्प्रतिपादयेत्† ॥
 लिनाति धर्म एवासौ नेन्द्रियार्थेषु लीयते ॥

*This stanza and similar ones in this as well as subsequent lessons refer to a king of the name of Krishna, verses referring to whom have already been given in two of the previous lessons.

† When a visarga precedes a श्, ष् or स् which is followed by a hard consonant, it is optionally dropped.

‡ A root in its causal sense is, as a general rule, conjugated as if it were a root of the 10th conjugation.

प्रीणाति यः सुचरितैः पितरं स पुत्रो
 यद्भर्तुरेव हितमिच्छति तत्कलत्रम् ।
 तन्मित्रमापदि सुखे च समक्रियं य-
 देतन्नयं जगति पुण्यकृतो लभन्ते ॥

The wind shakes [वृ] the tops of trees.

Do (thou) not steal [चुर] money ; for the officers of the king punish those who do it (steal money).

We eat [अश्] nothing on fasting-days.

The Brāhmanas now-a-days take [ग्रह्] prize-money (Dakshinâ) even from Yavanas.

Purchase [क्री] (thou) large heaps of corn for me at Bombay.
 Govinda lops [छ] off the branches of the tree.

Let Nârâyana fill [पू] his pot with water at the tank.

Thou dost not know [ज्ञा] their fraudulent schemes.

Let them curb [ग्रह् with नि] their desires which often carry them astray.

I always please [प्री] everybody coming to my house.

I have stayed here for a long time ; permit [ज्ञा with अट्] me to go.

O Gods ! you purify [पू] sinful men when they simply remember you.

VOCABULARY V.

Roots of the Ninth conjugation.

अश् Parasm. to eat.

क्री Parasm. and Âtm. to buy.

क्रिश् Parasm. to torture, to give pain to.

* छृश् Parasm. to agitate.

† ग्रन्थ Parasm. to put together.

ग्रह् (गृह्) Parasm. and Âtm. to take ; with नि, to curb

ज्ञा (जा) Parasm. and Âtm. to know , with अट्, to permit

पुष् Parasm. to nourish. [please.

प्री Parasm. and Âtm. to love, to

* In the case of this root the २ of the conjugational sign is not changed to ण.

† In this conjugation the penultimate nasal of a root is dropped.

हुष् *Parasm.* to burn.

बन्ष् *Parasm* to tie, to fasten.

मी *Parasm* and *Ātm.* to destroy.

सुष् *Parasm* to steal.

श्री *Parasm.* and *Ātm.* to cook.

स्तम्भ् *Parasm.* to stop, to become stiff or rigid, to become haughty.

*पू *Parasm* and *Ātm.* to purify
ली *Parasm* to melt, to be dissolved, to be absorbed; *with*
वि, to melt [off.

तृ *Parasm.* and *Ātm.* to cut, lop

स्तृ *Parasm.* and *Ātm.* to cover; *with* आ, to cover, to spread.

कृ *Parasm.* and *Ātm* to kill, to destroy.

जृ *Parasm.* to become old, to wear out.

गृ *Parasm.* *with* सम्, to speak.

धृ *Parasm.* and *Ātm.* to shake.

पृ *Parasm.* to fill.

दृ *Parasm.* to tear.

वृ *Parasm.* and *Ātm.* to choose,

अग्रितम् *m. n. f.* (अग्नि, and तप्त heated) heated by fire.

अनाद्यनन्त *m n. f.* (अनादि without beginning, and अनन्त without end) having neither beginning nor end

अपेक्षित *n* (*past pass. part.* of ईक्ष् *with* अप) what is desired.

अशोक *m.* name of a kind of tree.

आजि *m f.* a fight, a battle.

उत्तरीय *n* an upper garment.

उद्वतम् *past part.* of हन् *with* उद् *used as an adv.* carelessly,

उर्वी *f.* the earth. [tumultuously.

करिन् *m.* an elephant,

कलत्र *n* wife. [to kill

कृ 5th conj. *Parasm.* and *Ātm*

कृपाळु *m. n. f.* kind.

क्षणध्वंसिन् *m. n. f.* (क्षण *m.* a moment, ध्वंसिन् perishing) perishing in a moment.

क्षितीश *m.* (क्षिति *f.* the earth) lord of the earth, a king.

गलित *past part.* of गल्, dropped.

गृ 6th conj. *Parasm* to swallow, *with* सम्, *Ātm.* to promise.

चन्दनमञ्जरी *f.* (चन्दन *m* a sandal tree, मञ्जरी *f* a blossom, a flower-stalk, a sprout) a blossom, &c., of the sandal tree.

चम्पकपुष्परेणु *m.* (चम्पक *m.* a kind of tree with fragrant flowers, रेणु *m* pollen) the pollen in the flowers of *champakas*.

चम्पकवन *n.* a collection or grove of *champakas* trees. [flower.

चूत *m.* a mango tree; *n.* its

तच्छिरस् *n.* his head.

तत्कानन *n.* (कानन *n.* a forest, a grove) his grove or forest.

तीर्थोदक *n.* (तीर्थे *n.* a holy thing, such as a river, and उदक *n.* water) holy water.

तृणराजफल *n.* (तृणराज *m.* a palm-tree) a fruit of the palm-tree.

त्रय *n.* a collection of three [given दत्त्वा *absol.* of दा 'to give', having दर्प *m.* pride.

* पू and the following ten roots shorten their ending vowel in the conjugational tenses.

दोहनकाल *m.* (दोहन *n.* milking, काल *m.* time) time of milking.

धू [धून्] 10th conj. with वि, to shake.

धू 1st conj. *Parasm.* and *Ātm.* to shake, to set in motion.

पर *pron. m. n. f.* other, belonging to another or the other party.

परमेश्वर *m.* the Supreme Ruler of the Universe; God.

पादय with प्रति *causal* of पद् with प्रति, to make over, to give.

पापकृत् *m n f* (पाप *n* sin, and कृत् one who has done) one who has committed sin

पावक *m* fire.

पुष्पस्रज् *f.* (पुष्प *n* and स्रज् *f.* a garland) a garland of flowers.

प्रायस् *ind* mostly, in most cases

बाणजाल *n.* (जाल *n.* a collection) a number or multitude of arrows.

मनुज *m* a man.

महाज्व *m n f* (महत् great, and ज्व *m* speed) very swift

*युवन् *m.* a youth, a young man

यौवन *n.* youth

रुद्र *m* the god S'iva.

ली 4th conj. *Ātm.* to cling or press closely, to be absorbed, to be dissolved.

Astray उत्पथम् *adv*

Bianch शाखा *f*

Fasting-day उपवासदिन *n.* (उपवास *m* a fast, and दिन *n* a day)

Fraudulent scheme कपटप्रबन्ध *m.*

Now-a-days संप्रति *adv. ind*

Officer of the king राजपुरुष *m.*

वर *m.* a boon or gift

वह्नि *m.* fire

विवाहविधि *m* (विवाह *m.* marriage and विधि *m* ceremony) the ceremony of marriage

विस्मय *m.* admiration, amazement

वीरवरूथिनी *f.* (वरूथिनी *f* an army) an army of warriors or heroes.

शरमण्डप *m n.* a bower or shed made of arrows

सदाचार *m.* (सत् *m. n f* good, and आचार *m* conduct) good conduct.

समक्रिय *m n. f.* (सम equal, and क्रिया *f* doing) doing equally, evenhanded

सुवर्णशत *n.* (सुवर्ण *m.* a golden coin, and शत *n* a hundred) a hundred coins of gold

स्तम्भ 1st conj *Ātm* and 5th conj *Parasm* to become fixed or rigid, to become haughty

स्तम्भ *m* a post.

स्तु 5th conj. *Parasm.* and *Ātm.* to cover, to spread, to strew

स्फुटितातिशुक्त *n.* an opened *ati mukta* flower

स्वप्न *m.* a dream.

हय *m.* a horse

Pot कुम्भ *m*

Simply केवलम् *adv.*

Stay स्था; stayed स्थित *past part*

Yavana यवन *m* a foreigner, a Mahomedan, a Greek (in ancient times).

The declension of this word is irregular. See Lesson XVI.

† In the 5th conj. this root drops its nasal in the conjugational tenses as it does in the 9th. (See note†, p. 28).

LESSON VI.

NINTH CONJUGATION—continued.

Imperfect.

Parasm.

	Sing.	Dual	Plur.
1st pers.	अक्रीणाम्	अक्रीणीव	अक्रीणीम
2nd „	अक्रीणाः	अक्रीणीतम्	अक्रीणीत
3rd „	अक्रीणात्	अक्रीणीताम्	अक्रीणन्

Ātm.

1st pers.	अक्रीणि	अक्रीणीवहि	अक्रीणीमहि
2nd „	अक्रीणीथाः	अक्रीणीथाम्	अक्रीणीध्वम्
3rd „	अक्रीणीत	अक्रीणीताम्	अक्रीणत

Potential.

Parasm.

1st pers.	क्रीणीयाम्	क्रीणीयाव	क्रीणीयाम
2nd „	क्रीणीयाः	क्रीणीयातम्	क्रीणीयात
3rd „	क्रीणीयात्	क्रीणीयाताम्	क्रीणीयन्

Remember that the terminations of the Parasmaipada Potential are weak. They begin with a consonant, therefore ना becomes नी by 1, p 25

Ātm.

1st pers.	क्रीणीय	क्रीणीवहि	क्रीणीमहि
2nd „	क्रीणीथाः	क्रीणीयाथाम्	क्रीणीध्वम्
3rd „	क्रीणीत	क्रीणीयाताम्	क्रीणीरन्

1st pers. Imperf —मन्थ् Parasm. अमथ्नाम्—अमथ्नीव—अमथ्नीम (vide p 28 note†); ६ Parasm. अलुनाम्—अलुनीव—अलुनीम (vide p. 29 note*), Ātm अलुनि—अलुनीवहि—अलुनीमहि, &c, &c

कार्तिक्येकादश्यां कथयत कान्पदार्थानाश्नीत ।

क तानि वस्त्राणि यानि त्वमक्रीणीथाः ।

रे परिचारक किमर्थमद्य भूमिं कटैर्नास्तृणाः ।

यज्ञांस्तन्वाना वयं बह्वन्पशून्यूपे देवेभ्योऽबध्नीम ।

तस्मिन्देशे मया सार्धं योजुं बहवो भटा आगतास्तानहमेकाकी
शस्त्रास्त्रैरमृद्नाम् ।

न कन्यायाः शुल्कं गृहीयादिति शास्त्रप्रतिषेधे सत्यपि केचि-
दुदरंभरयो ब्राह्मणा गृह्णन्त्येव ।

दमयन्त्याः स्वयंवरकाले बहवो राजानो मामियं वृणीत मामियं
वृणीतेति मन्यमानाः कुण्डिनपुरमागता रङ्गं प्राविशन् । नलं बुवू-
र्धुर्दमयन्ती रङ्गागतानृपान्प्रेक्षमाणा नलतुल्याकृतीन्पञ्च पुरुषान-
पश्यत् । ततः संदेहान्नाभ्यजानान्नलं नृपम् । तेषां चत्वारो नल-
रूपधारिण इन्द्रादयो देवा इति ज्ञात्वाभाषत । कथं देवाञ्जानीयां
कथं च नलं नृपं बोधेयम् । यदा सा देवाञ्शरणं गता तदा ते
स्वीयानि रूपाण्याविरकुर्वन् । पश्चान्नलं नृपं दमयन्त्यवृणीत ।
अनन्तरं देवानां कोपं प्रतिकर्तुं तावुभौ स्तुतिभिस्तानप्रीणीताम् ।
ततो देवा नलं वरैरन्वगृह्णन् ।

यत्कृतेऽरीन् व्यगृहीम समुद्रमतराम च ।

सा हतेति वदन् राममुपातिष्ठन्मरुत्सुतः ॥

Having made the mountain Mandâra their churning-
handle, the gods churned [मन्थ्] the ocean.

I sold [क्री with वि] my books and furniture, but did not
get much money.

Indra reduced to atoms [मृद्] his enemy Vritra, who was
a Brâhmana. He thus committed the sin of Brâhmana-mur-
der, of which we did not purify [पू] him.

When didst thou put together [ग्रन्थ्] the sayings of the
Rishis ?

If you should please [प्री] the gods by your piety, they
would bestow favours [ग्रह् with अनु] on you.

Râma and Lakshmana lived in this forest with Sitâ, and
ate [अश्] roots and fruits.

Why did you pluck [छ् with वि and प्र] the flowers from
their stems in the garden, notwithstanding* I told you not
to do so ?

If I took [ग्रह्] Govinda's books the master would re-
prove me.

Did you not know [ज्ञा] that the Pândavas resided for
one year† in the country of Virâta ?

* Use the Genitive Absolute here.

† See note*, p. 18.

VOCABULARY VI.

क्री *with वि** *Ātm.* to sell.

ग्रह् 9th *conj with अनु*, to receive in a friendly manner, to favour, *with वि*, to be at war with

इन्द्रादि (*इन्द्र* and *आदि* beginning, with *India* at the head) *India* and others.

उदरंभरि *m n f* (*उदर* *n* stomach and *भृ* to fill) one who fills his belly or stomach, selfishly greedy.

एकाकिन् *m. n f* alone, solitary.

कट *m* a mat.

कार्तिक्येकादशी *f.* (*कार्तिकी* *f* belonging to the month of *Kârtika*, and *एकादशी* *f.* eleventh) the eleventh day of *Kârtika*.

कुण्डिनपुर *n.* name of a city, the capital of the *Vidarbhās* or *Berars*.

क्रोध *m* anger, resentment

चत्वार *numer nom plur.* four

दमयन्ती *f* name of a woman, the wife of *Nala*

नलतुल्याकृति *m n f* नल *m.* तुल्य *m. n f* like, and *आकृति* *f* form) having the form of *Nala*

नलरूपधारिन् *m n. f* (नल, रूप *n* form, and धारिन् assuming) one who has assumed the form of *Nala*

पञ्च *numer. nom. and acc. plur* five.

ज्ञा 9th *conj with अभि*, to recognize

मन्थ् 9th *conj Parasm* to churn.

मृद् 9th *conj Parasm.* to pound, to reduce to atoms.

परिचारक *m.* an attendant

भट *m.* a soldier

मरुत्सुत *m* the son of the wind, *Mâruti*, a monkey soldier devoted to *Râma*.

यत्कृते *ind.* for whose (*relative*) sake, for whom

रङ्ग *m* the place where any great thing is done, stage

रङ्गागत *m n f* come to the stage

रूप *n.* form.

वुवृषु *m n f* desirous of choosing.

शस्त्रास्त्र *n* weapons of all kinds.

शास्त्रप्रतिषेध *m* शास्त्र *n.* scripture, and प्रतिषेध *m* prohibition) scriptural prohibition.

शुल्क *m n* the money given to the parents of a bride, originally as a purchase price

संदेह *m* doubt

सार्थम् *ind* with (used with the *instrumental*)

स्था *with उप*, to go to.

स्वयंवरकाल *m* (स्वयंवर *m* choice of a husband, and काल *m* time) time of choosing a husband.

* क्री *with परि, वि, or अव* is *Ātmanepadī* only.

Brâhmana-murder ब्रह्महत्या *f.*Churning-handle मन्थनदण्ड *m*(मन्थन *n.* churning, and दण्ड *m* a handle), मन्थान *m.*Furniture गृहोपस्कर *m*Piety भक्ति *f* देवनिष्ठा *f*

Reprove भर्त्स 10th conj. with

निर्, दिश् 6th conj. with प्रति
and आRoot मूल *n.*Saying वचन *n.* उक्ति *f.*Stem बन्धन *n.*Virâta विराट *m* name of a kingVritra वृत्र *m.* an enemy of India

LESSON VII.

SECOND CONJUGATION.

Present and Imperative.

1. In the second conjugation the terminations are directly applied to the roots.

या 2nd conj. *Parasm.* to go.*Present.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	यामि	यावः	यामः
2nd „	यासि	याथः	याथ
3rd „	याति	यातः	यान्ति

Imperative

1st pers	यानि	याव	याम
2nd „	याहि	यातम्	यात
3rd „	यातु	याताम्	यान्तु

Here the root itself undergoes no change. The forms are made up simply by adding the terminations खा, रा, ला, पा 'to protect,' ख्या, मा, भा, ज्ञा, आ, and दा 'to cut' are to be thus conjugated.

Nearly all roots of this conjugation not ending in आ are irregular. We will proceed to notice the peculiarities of most of these.

2. The अ of अस् is dropped before the weak terminations as स्त 3rd pers. dual, सन्ति 3rd pers. plur.

Parasm. Present.

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अस्मि	स्वः	स्मः
2nd „	असि	स्थः	स्थ
3rd „	अस्ति	स्तः	सन्ति

Here the 2nd pers. sing, which by the rule ought to be अस्मि, drops one स्.

Parasm Imperative.

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	असानि	अमाव	असाम
2nd ,	एधि	स्तम्	स्त
3rd ,	अस्तु	स्ताम्	सन्तु

The three numbers of the 1st pers being strong, the अ is not dropped, एधि, 2nd pers sing, is irregular

When in certain cases this root takes Âtm terminations, the forms of the Present Tense are —

1st pers	हे	स्वहे	स्महे
2nd ,,	से	साथे	ध्वे
3rd ,,	स्ते	साते	सते

The अ is dropped, all the terminations being weak, स् is changed to ह् in the 1st pers. sing., and it is dropped before ध्वे by the following rule

I. The preceding स् is dropped before a termination beginning with ध्.

3. The ending vowel of शी, 'to lie down,' takes its Guna substitute before all the personal terminations.

In the case of this root र् is prefixed to the terminations of the third person plural.

Âtm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	शये	शेवहे	शेमहे
2nd ,,	शेषे	शयाथे	शेध्वे
3rd ,,	शेते	शयाते	शेरते

Âtm. Imperative.

1st pers.	शयै	शयावहे	शयामहे
2nd ,,	शेष्व	शयाथाम्	शेध्वम्
3rd ,,	शेताम्	शयाताम्	शेरताम्

शी becomes शे, which before vowels is changed to शय्. Hence शये, शयाथे, &c.

र् being prefixed to अते and अताम् we have रते and रताम्.

4. The ending उ (short) of roots takes its Vriddhi substitute, *i. e.* becomes औ, when followed by a strong termination beginning with a consonant.

II The ending इ or उ short or long of a root is changed to इय् or उव् when followed by a weak termination beginning with a vowel.

उ Parasm. Present.

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	नौमि	उवः	उमः
2nd „	नौषि	उथः	उथ
3rd „	नौति	उतः	उवन्ति

Parasm Imperative.

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	नवानि	नवाव	नवाम
2nd „	उहि	उतम्	उत
3rd „	नौतु	उताम्	उवन्तु

We have नौमि, नौषि, &c, in the case of the strong terminations मि, सि, &c They have an initial consonant, while in the 1st person Imperative, though the terminations are strong, they begin with a vowel. Hence the उ of उ is changed to Guṇa by the general rule (6, p. 12), and thus we have नौ, which becomes नव् before the vowel यु 'to join' is to be thus conjugated.

5. After स्तु and रु the augment ई is optionally prefixed to the terminations beginning with a consonant.

Parasm Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	स्तौमि-स्तवीमि	स्तुवः-स्तुवीवः	स्तुमः-स्तुवीमः
2nd „	स्तौषि-स्तवीषि	स्तुथः-स्तुवीथः	स्तुथ-स्तुवीथ
3rd „	स्तौति-स्तवीति	स्तुतः-स्तुवीतः	स्तुवन्ति

Before ति and the other strong terminations the उ takes Vriddhi by 4, above, but when these terminations have ई prefixed to them by 5, they cease to have an initial consonant, and hence in that case we have Guṇa, and thus by the change of स्तु to स्तो and स्तव्, we have स्तवीति, &c. When the weak terminations have ई prefixed, the final उ of the root becomes उव् by II., above. Hence स्तुवीतः &c. The 3rd pers. plur. अन्ति has no initial consonant, therefore no ई can be put before it. Hence we have one form only.

The forms of the Imperative should be made up on these principles स्तौतु-स्तवीतु 3rd pers sing, स्तुहि-स्तुवीहि 2nd pers sing - स्तवानि 1st pers sing, स्तवाव 1st pers dual, &c.

The Ātmanepada paradigms, स्तुते-स्तुवीते 3rd pers. sing स्तुवाते 3rd pers. dual, स्तुवते 3rd pers plur, should be constructed in the same way

इ should be similarly conjugated

6. After इ the strong terminations beginning with a consonant have the augment ई prefixed to them.

Parasm Present

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ब्रवीमि	ब्रूवः	ब्रूमः
2nd „	ब्रवीषि	ब्रूथः	ब्रूथ
3rd „	ब्रवीति	ब्रूतः	ब्रूवन्ति

The last by II, p 36 The Ātm. forms are ब्रूते 3rd pers sing. ब्रुवाते 3rd pers. dual, ब्रुवते 3rd pers. plur, &c The Imperative 1st pers is ब्रवाणि, &c.

7. The following are five irregular forms of the Present Tense of a defective root, which means 'to speak'; आह 3rd pers. sing., आहतुः 3rd pers. dual, आहुः 3rd pers. plur., आत्थ 2nd pers. sing., आह्युः 2nd pers. dual.

8. The terminations of the first person of the Imperative as appended to सू 'to give birth to' are weak.

Ātm. Present—सूते 3rd pers. sing, सूवाते 3rd pers. dual, सूवते 3rd pers. plur, &c ; Imperative—सूष्व 2nd pers sing, सूवै 1st pers sing, सूवावहै 1st pers. dual, सूवामहै 1st pers plur.

9. After रुद्, स्वप्, भस्, अन् and जङ् the augment इ is prefixed to the terminations beginning with any consonant except य्, रोदिमि, रुदिवः, &c.

Parasm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	रोदिमि	रुदिवः	रुदिमः
2nd „	रोदिषि	रुदिथः	रुदिथ
3rd „	रोदिति	रुदितः	रुदन्ति

Imperative on the same principles—रुदिहि 2nd pers. sing., रोदानि 1st pers. sing. &c. The other roots should be similarly

conjugated The 3rd pers plur termination of जङ् loses its न् as will be subsequently noticed.

10. The root इ 'to go' *Parasm.* is an exception to Rule II., p. 36 It is changed to य् before a weak termination with an initial vowel.

Parasm Present

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	एमि	इवः	इमः
2nd „	एषि	इथः	इथ
3rd „	एति	इतः	यन्ति

Imperative 1st pers अयानि &c

इ with अधि to study, *Ātm. Present*

1st pers.	अधीये	अधीवहे	अधीमहे
2nd „	अधीषे	अधीयाथे	अधीध्वे
3rd „	अधीते	अधीयाते	अधीयते

Separated from अधि, the last three forms are इते, इयाते, इयते, in which we see इ is changed to इय् before आते and अते, and so on with the rest

1st pers. *Impera*—अध्ययै-अध्ययावहे-अध्ययामहे. इ taking its Guna becomes ए, which again is changed to अय् and with the terminations the forms are अयै, &c.

आस् *Ātm.*

Imperative.

1st pers.	आसै	आसावहे	आसामहे
2nd „	आस्व	आसाथाम	आध्वम्
3rd „	आस्ताम्	आसाताम्	आसताम्

By I., p. 35, स् is dropped before ध्वम्

अस्मिञ्जगति ये सन्ति कवयस्तान्नमस्कृत्यैतं ग्रन्थमारभे ।

पृच्छ बालकः किं रोदिति ।

हे कृपानिधे जगदात्मंस्त्वां ब्रह्मादयः सर्वे देवाः स्तुवन्त्यु-
षयश्च सर्वे ।

ईदृशं त्वां शरणमुपैमि । प्रसीद । पाहि मां नरकाद्धोरात् ।
अस्यां पाठशालायां बालकाः काव्यमधीयते ।

तरुषु मधुरं खवन्ति पक्षिणो वायुश्च शीतलो वाति तस्मा-
द्रम्यमिदं स्थानम् । अत्रैव वृक्षमूले शिलामध्यासामहै* ।

भो भोः पौराः क गतोऽस्माकं महाराजः । किं ब्रूथ । देव्या
सह क्रीडाशैलमध्यास्त इति । एवमस्तु । अहं तत्र गच्छामि सर्वं
च वृत्तं कथयामि ।

अकिंचनो वितृष्णश्च सुखं स्वपिति रात्रौ ।
ये प्राणन्ति जीवन्ति च तेषां जडानां चादिहेतुं मे ब्रूहि ।
वत्से समाश्वसिहि समाश्वसिहि । अयमागतस्तव पुत्रको यं
त्वं मृतं मन्यसे ।

गोविन्दः स्मितेनात्मनः कोपमपह्नुते ।
अश्विनौ मदनमपि सौन्दर्येऽतिशयाते ।
रात्राबुदयते चन्द्रो दिवोदयति भास्करः ।
उदेति स सदैवोग्रं नोदीयन्ते च विद्विषः ॥
प्राणिनामुपकाराय प्राणिति प्रियदर्शनः ।
प्राण्यते पुण्यपुरुषः श्रेयसे यशसे च सः ॥
स स्तौति भास्करं भक्त्या नौति पापहरं हरम् ॥
एधि कार्यकरस्त्वं मे गत्वा प्रवद राघवम् ।
दिदृक्षुर्मैथिली राम पश्यतु त्वाविलम्बितम् ॥
ते जन्मभाजः खलु जीवलोके येषां मनो ध्यायति विश्वनाथम् ।
वाणी गुणान्स्तौति कथां शृणोति श्रोत्रद्वयं ते भवमुत्तरन्ति ॥
धर्मदूषण नूनं त्वं नाजाना नाशृणोरिदम् ।
निराकृत्य यथा बन्धूल्लघुत्वं यात्यसंशयम् ॥
भूमौ शेते दशग्रीवो महार्हशयनोचितः ।
नेक्षते विह्वलं मां च न मे वाचं प्रयच्छति ॥
समाश्वसिमि केनाहं कथं प्राणिमि दुर्गतः ।
लोकत्रयपतिर्भाता यस्य मे स्वपिति क्षितौ ॥

* When शी, आस् and स्था are preceded by the preposition अधि, they govern the accusative of the place where the actions are performed.

रोदिभ्यनाथमात्मानं बन्धुना रहितस्त्वया ।
 प्रमाणं नोपकाराणामवगच्छामि यस्य ते ॥
 आस्ते भग आसीनस्योर्ध्वस्तिष्ठति तिष्ठतः ।
 शेते निपद्यमानस्य चराति*चरतो भगः ॥
 गाधोदके मत्स्य इव सुखं विन्देत कस्तदा ।
 अनवाप्तेषु कामेषु मृत्युरभ्येति मानवम् ॥
 जातमेवान्तकोऽन्ताय जरा चान्वेति देहिनम् ।
 अनुषक्ता द्वयेनैते भावाः स्थावरजङ्गमाः ॥
 निन्दन्तु नीतिनिपुणा यदि वा स्तुवन्तु
 लक्ष्मीः समाविशतु गच्छतु वा यथेष्टम् ।
 अद्यैव वा मरणमस्तु युगान्तरे वा
 न्याय्यात्पथः प्रविचलन्ति पदं न धीराः ॥

We do not believe [अस् with वि] in Govinda's words.

You praise [स्तु] those who deserve censure.

The birds sleep or lie down [शी] on the banks of the Gomati.

Child, do not cry [रुद्], here comes [इ with अभि and आ] your mother with (having taken) sweetmeat in her hands.

These two cows bring forth [स्र] calves every year.

Dost thou not know [इ with अव] that Janaka was Râma's father-in-law ?

What subject do thou and thy brother study [इ Âtm. with अधि] at school ?

On the tops of high mountains men respire [अस् with नि] with difficulty.

It seems [भा] to me that the people of this place are poor.

Breathes [अन् with प्र] there the man who smites the poor and the helpless ?

A lazy man sleeps [स्वप्] for a long time.

Those who adore [आस् with उप] another than the true God do not attain eternal felicity.

Tell [ब्रू] us what sort of an animal a horse is.

* Irregular for चरति or र lengthened for the metre.

VOCABULARY VII.

Roots of the Second Conjugation,

अन् *Parasm* to breathe, *with* प्र, to breathe, to live

*अस् *Parasm* to be.

आस् *Ātm* to sit, *with* अधि, to sit, *with* उप, to adore, to worship

इ *Parasm* to go, *with* शरणम् and उप, to submit, *with* अभि, to go towards, *with* आ, to come, *with* अव, to know *with* उद्, to rise, to flourish.

इ *with* अधि *Ātm* to study.

ख्या *Parasm*. to tell

जक्ष् *Parasm*. to eat

दा *Parasm*. to cut.

उ *Parasm* to praise.

पा *Parasm* to protect.

प्ता *Parasm*. to devour

*ब्रू *Parasm* and *Ātm* to speak

भा *Parasm* to seem, to appeal, to shine

या *Parasm* to go

यु *Parasm*. to join.

रा *Parasm*. to give [aloud

ह *Parasm*. to make noise, to cry

रुद् *Parasm* to weep, to bewail, to lament for.

ला *Parasm* to give or take.

वस् *Ātm* to dress

वा *Parasm* to blow

शी *Ātm*. to lie down, to sleep. *with* अति, to surpass

आ *Parasm*. to cook.

श्वस् *Parasm*. to breathe. *with* नि, to respire, *with* वि, to believe, to confide; *with* सम् and

आ, to calm one-self, to take courage.

मू *Ātm* to give birth to.

स्तु *Parasm*. and *Ātm* to praise

क्षा *Parasm* to bathe.

स्तु *Parasm* to drop, to ooze

स्वप् *Parasm* to sleep.

हु *Ātm*. to conceal, *with* अप or *with* नि

अकिञ्चन *m n f* (अ not, and किञ्चन *n* something) he who has nothing, poor

अण् 4th *conj* *Ātm* to breathe, to live

अनाथ *m. n f*. helpless

अनुषक्त (अनु and सक्त *past pass.* part of सञ्ज्) accompanied.

अन्त *m* end, destruction.

अन्तक *m* the god of death.

अय् 1st *conj*. *Ātm* *with* उद्, to rise

अविलम्बितम् *adv* without delay

अश्विन् *m*. (used in the dual) the twin celestial physicians so called

असंशयम् *adv*. without doubt.

आदिहेतु *m* the first cause

आसीन *m. n f* sitting, *pres* part of आस्.

* The roots अस् and ब्रू are used in the conjugational tenses only.

आहव *m.* a battle.

इ 1st *conj* *Parasm.* with उद्, to rise.

ई 4th *conj* *Ātm.* with उद्, to rise, to rise up.

उद्यम् *adv* mightily, powerfully, formidably.

उपकार *m* a benevolent action, doing good to another

उर्ध्व *m. n. f* erect, upper

कार्यकर *m. n. f* one who does some business (for another)

काव्य *n* a poem

कु 8th *conj* with नमस्, to bow to; with निस् and आ, to repudiate, to give up, to forsake

कृपानिधि *m* (कृपा *f* mercy, and निधि *m* store) store of mercy, one very merciful

क्रीडाशैल *m* (क्रीडा *f* amusement, diversion, शैल *m.* a mountain) a pleasure mountain or embankment

क्षिति *f* the earth, the ground

खलु *ind.* verily

गाधोदक *n* (गाध *m. n. f* shallow, and उदक *n* water) shallow water

गोमती *f* name of a river.

घोर *m. n. f.* horrible

चल् with प्र and वि, to remove, move aside

जगदात्मन् *m.* (जगत् *n* the world, and आत्मन् *m* the soul) the Soul of the world.

जड *m. n. f* inanimate.

जन्मभाज् *m. n. f.* one who is born; *m.* a man.

जीवलोक *m* the world of living beings, this world.

दरिद्र *m. n. f.* poor

दिदृक्षु *m. n. f.* desirous of seeing.

दिवा *ind. adv.* by day.

दुर्गत *m. n. f* distressed, miserable [*man.*

देहिन् *m* he who has a body, a

द्वय *n.* a collection of two.

धर्मदूषण *m. n. f* one that contaminates or violates what is right.

ध्यै 1st *conj.* *Parasm* to contemplate or meditate upon.

नरक *m. n.* hell.

निपथमान *pres part* of पद् with नि, lying down

नीतिनिपुण *m. n. f* (नीति *f.* politics or prudence निपुण *m. n. f* proficient) proficient in politics, or very prudent

नूनम् *ind* certainly, verily

न्याय्य *m. n. f* just, right, proper

पथः (*ablative sing* of पथिन् *m* load) from the way.

पद् *n* a footstep.

पापहर *m. n. f* one that takes away sin.

पुण्यपुरुष *m.* a holy or virtuous man.

प्रियदर्शन *m. n. f.* one with a pleasing look.

ब्रह्मन् *n* the divine cause and essence of the universe

ब्रह्मादि *m.* (ब्रह्मन् *m* and आदि beginning) the god Brahmā and others.

भग *m* luck, prosperity.

भव *m* the world, worldly existence.

भाव *m* a thrug

भास्कर *m*. the sun

भिन्न *m. n f* different

मधुरम् *adv.* sweetly

महाराज *m* lord, a great king

महर्हिश्यनोचित *m n f* (महार्ह *n n f* costly, शयन *n.* a bed,

उचित *m n. f* used to) accustomed or used to costly or rich beds.

मानव *m* a man

मैथिली *f.* princess of Mithilā, Sītā

यथेष्टम् *adv* according to fancy, to hearts content, as one chooses

युगान्तर *n* (युग *n* age, period, अन्तर another) another age or period

रम्य *m n. f* pleasant

रहित *m n f* deprived of, bereft of.

राघव *m* a descendant of Raghu

लघुत्व *n* littleness, dishonour

लोकत्रयपति *m* (त्रय *n* a collection of three, पति *m.* lord) the lord of the three worlds, viz, Hea-

ven, the Earth and the lower regions.

वत्सा *f* deal, a female child

वितृष्ण *m n f* (वि devoid of, and तृष्णा *f* desire) free from any desire

विश् *with* सम् and आ, to enter in, come in

विश्वनाथ *m* Lord of the universe, God

विह्वल *m n f* overwhelmed, afflicted.

वृक्षमूल *n* (वृक्ष *m* a tree and मूल *n* root) the root of a tree

वृत्त *n* what has taken place, an event

शीतल *m n f* cool

श्रोत्रद्वय *n.* a pair of ears

सद् (सीद्) 1st conj Parasm to sit, with प्र, to be gracious or pleased.

सायम् *adv* in the evening

स्थावरजङ्गम *m. n f.* (स्थावर *m n f* immoveable and जङ्गम *m n. f* moveable) immoveable and moveable

स्मित *n.* smile

हर *m* the god S'iva

Calf वत्स *m.*

Difficulty असौकर्य *n* कष्ट *n.*

Father-in-law श्वशुर *m*

Helpless अनाथ *m n f*

High उच्च *m n f*

Lazy अलस *m n. f* तन्द्रित *m n f.*

Smite कृ 8th conj. with अप or

नि, पीड् 10th conj.

Subject विषय *m*

Taken, having, गृहीत्वा, absolute of ग्रह्.

True God, true सत्यस्वरूप *m. n.*

f God परमात्मन् *m*

What sort of कीदृश *m n. f.*

Word वचस् *n.* वचन *n.*

LESSON VIII.

SECOND CONJUGATION—*continued.**Imperfect and Potential.*

1 After roots ending in आ the termination of the Imperfect third person plural is optionally उस्, before which the ending vowel is dropped.

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	अयाम्	अयाव	अयाम्
2nd „	अयाः	अयातम्	अयात
3rd „	अयात्	अयाताम्	अयान्-अयुः

Here by dropping the आ of या and appending the temporal augment we have अय्, and with उस्, अयुः.

Potential.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	यायाम्	यायाव	यायाम्
2nd „	यायाः	यायातम्	यायात
3rd „	यायात्	यायाताम्	यायुः

The terminations are the same as those given in 2, p. 21

2. After the root अस् 'to be,' the terminations स् and त् of the Imperfect take the augment ई long.

1st pers	आसाम्	आस्व	आस्म
2nd „	आसीः	आस्तम्	आस्त
3rd „	आसीत्	आस्ताम्	आसन्
Pot. 3rd pers.	स्यात्	स्याताम्	स्युः &c.

3. After रुद्, स्वप्, षस्, अन् and जङ्, the augment ई or अ is prefixed to the स् and त् of the Imperfect.

1st pers	अरोदम्	अरुदिव	अरुदिम
2nd „	{ अरोदीः अरोदः }	अरुदितम्	अरुदित
3rd „	{ अरोदीत् अरोदत् }	अरुदिताम्	अरुदन्

For the insertion of ई in अरुदिताम् &c, see 9, p. 37. The third pers. plur. termination in the case of जङ् is उस्, which will be noticed hereafter

	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>
Potential—3rd pers	ख्यात्	ख्याताम्	ख्याः &c
शी { Imperf 3rd pers	अशेत	अशयाताम्	अशेरत
Pot. " शयीत	शयीताम्	शयीरन्	

See 3, p 35, and for the terminations 1, p 17, and 4, p 22

स्तु	{	<i>Imperf.</i> <i>3rd pers.</i>	{ अस्तौत्	{ अस्तुताम्	{ अस्तुवन् <i>Parasm.</i>	
			{ अस्तवीत्	{ अस्तुवीताम्		
			{ अस्तुत	{ अस्तुवाताम्		अस्तुवत <i>Ātm</i>
			{ अस्तुवीत	{ अस्तुवीताम्		
	{	<i>Pot</i> <i>3rd pers.</i>	{ स्तुयात्	{ स्तुयाताम्	{ स्तुयुः } <i>Parasm</i>	
			{ स्तुवीयात्	{ स्तुवीयाताम्		स्तुवीयुः
{ स्तुवीत			{ स्तुवीयाताम्	स्तुवीरन् <i>Ātm.</i>		
{ स्तुवीत			{ स्तुवीयाताम्			

For Vṛiddhi see 4, p 36, and for the optional augment इ, 5, p. 36, and explanation.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>
ब्रू { <i>Parasm. Imperf. 3rd pers</i>	अब्रवीत्	अब्रूताम्	अब्रुवन्
Ātm. " "	अब्रूत	अब्रुवाताम्	अब्रुवत
<i>Parasm. Pot</i> " ब्रूयात्	ब्रूयाताम्	ब्रूयुः	
Ātm. " " ब्रुवीत्	ब्रुवीयाताम्	ब्रुवीरन्	

See 6, p. 37.

इ	<i>Imperf 3rd pers</i>	ऐत्	ऐताम्	आयन्
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The temporal augment is आ, which along with the ए in the sing and the इ in other places, takes the Vṛiddhi of ए or इ (see First Book, p. 62). In the 3rd pers. plur. इ with अन् forms यन् (10, p 38), and with the temporal augment, आयन्.

इ *Ātm* with अधि *Imperf 3rd pers.* अध्येत अध्यैयाताम् अध्यैयत. Before आताम् the इ is changed to इय् (II, p 36), which, with the termination, is इयाताम्; with the temporal augment it is ऐयाताम् as in the last case, and with अधि, अध्यैयाताम्. It undergoes the same changes before all other vowel terminations. *Pot. 3rd pers. sing* अधीयीत, &c.

आस् *2nd pers. Imperf.* आस्थाः आसाथाम् आध्वम्.

अहरहः स्नात्वा संध्यामुपासीत ।

दशरथस्य भार्या कौसल्या चैत्रे नवम्यां तिथौ मध्याह्ने पुत्रं रामं प्रासूत ।

पारिक्षितस्य जनमेजयस्य सत्रं सारमेयोऽभ्यैत् ।
 तत्र च जनमेजयस्यर्त्विजस्तमताडयन् ।
 सोऽरोदीदृदंश्च मातरमयात् ।
 मातापृच्छद्वत्स किं रोदिषि ।
 सोऽब्रवीज्जनमेजयस्य सत्रमायं तत्र केऽपि मां प्राहरन् ।
 मातावदत्किं त्वमकरोः किं तानस्पृशः ।
 सोऽभाषत नाहं मर्यादामत्यायम् ।
 सरमा सत्रभूमिं गत्वोच्चैर्वाचाब्रूत ।
 अयं मे पुत्रको न युष्मानस्पृशत्तत्किमेनमनपराधिनमताडयत ।
 तां न कोऽपि प्रत्यभाषत । तेन क्रुद्धा सा देवशुनी सरमा
 जनमेजयं शप्त्वा गृहमयात् ।
 द्रोणाच्छस्त्रविद्यामध्यैयत पाण्डवाः कुशलवौ वाल्मीकेरध्वै-
 यातां कर्णश्च परशुरामादध्यैत ।
 अभिवाद्य गुरुं ब्रूयादधीष्व* भगवन्निति ।
 अनिषण्णे गुरौ नासीत ।
 विदेहानुपयन्तो वयमेकरात्रं गङ्गायास्तीरेऽवसाम तत्र च पूर्व-
 रात्रे नाना रम्याः कथाः कृत्वानन्तरमस्वपिम ।
 ब्रूयात्क्षमी गभीरोऽसीति बत युधिष्ठिरं प्रभुं को न ।
 कथमहं बली स्यां कथं मयि प्रजा विश्वस्युः कथं च प्रकृतयो
 मामुपासीरन्नित्येवं चिन्तयतस्तस्य रात्रिरयात् ।
 ततः प्रामुह्यतां वीरौ राघवावरुतां तथा ।
 उष्णं च प्राणितां दीर्घमुच्चैर्व्याक्रोशतां तथा ॥
 यथा काष्ठं च काष्ठं च समेयातां महोदधौ ।
 समेत्य च व्यपेयातां तद्वद्भूतसमागमः ॥

The sons of Dhritarâshtra gambled with the sons of Pându and deprived them of all their wealth. The Pândavas then went [इ] to a forest.

* इ with अधि is here used in the sense of teaching

Thither many Brâhmanas followed [इ with अतु] them

Then said [तू] Yudhishtira to them, “ You should not follow [इ with अतु] us, we are [अस्] now without wealth, and cannot give you food.”

The Brâhmanas then said [तू], “ We are [अस्] able to earn our own food.”

Yudhishtira then did not reject [ख्या with प्रति and आ] them.

But he was* unwilling that the Brâhmanas should work for their own food.

He then asked his spiritual adviser what he should do

He told him, “ Praise [स्तु] the sun ”

Yudhishtira then praised [स्तु] the sun, and when the sun was pleased, got from him a cooking utensil, from which they always got as much food as they wanted.

The wives of Sagara gave birth to [मू] many sons.

I did not sleep [स्वप्] last night.

When did you bathe [स्ना] in the waters of the Ganges ?

The women of Vraja cried [रुद्] aloud when Krishna went to Mathurâ.

I studied [इ with अधि] Nyâya at Benares.

If I were [अस्] in Hastinâpura, I should say [तू] to Dhritarâshtra that it was not proper to deprive the Pândavas of their wealth by dishonest gambling.

None should rely [चस् with वि] on the words of the wicked.

VOCABULARY VIII.

अनपराधिन् *m. n. f.* guiltless.

अनिषण्ण *m. n. f.* not sitting

अहरहः *ind* every day.

आप् *5th conj.* with अव, to attain
[इ with वि and अप, to separate,
with सम् and आ to unite, to
come together

इच्चैः *ind. adv.* loudly, aloud.

उष्णम् *adv.* hotly.

एकरात्र *n* one night.

कर्ण *m* a proper name.

क्षमिन् *m. n. f.* patient, forbearing.

कुश *m.* and लव *m* sons of Râma.

कुश *1st conj Parasm.* with वि and
आ, to cry out aloud, to lament,

गभीर *m. n f* deep, grave

* Use a verb having the sense of *willing* with न.

चैत्र *m* the first month of the Hindu year

जनमेजय *m* name of the son of Parikshit, grandson of Arjuna

तद्वत् *adv* like that, in the same manner

तिथि *m f* a day of the month

दीर्घम् *adv*. for a long time, long, deeply.

देवशुनी *f*. the bitch of the gods

द्रोण *m* a proper name. [night

नवमी *f* the ninth day of the fortnana *ind* different, many.

पारिक्षित *m*, son of Parikshit.

पूर्वरात्र *m*. (पूर्व prior, रात्रि *f*. the night) the prior or first part of the night.

प्रकृति *f*. subject, people, ministerial officers.

नत *ind. particle* implying surprise, sorrow, &c. [answer

भाष् 1st conj. *Ātm.* with प्रति, to

भूतसमागम *m* coming together or union of animals or beings.

Aloud उच्चैः *ind*

Cooking utensil स्थाली *f*.

Deprive of ह् 1st conj. with अप.

Dishonest gambling कपटयूत *n*. (कपट *n*. fraud, and यूत *n*. gambling).

Earn अर्ज् 1st conj. *Parasm.*

Food अन्न *n*.

Gamble दिव् 4th conj. *Parasm.*

दीव्यति 3rd pers. sing. pres.

Last night गता रात्रि *f*.

Mathurâ मथुरा *f*. the name of a place.

मध्याह्न *m* (मध्य *n* the middle, and अहन् *n*. day) midday,

मर्यादा *f*. bound, limit [noon

महोदधि *m* the great ocean

सुह् with प्र, to faint.

वाल्मीकि *m*. the name of a sage.

विदेह *m*. the name of a country (in the plural).

शप् 1st conj. *Parasm* and *Ātm.* to curse, शप्त्वा *ind past part*.

शस्त्रविद्या *f*. (शस्त्र and विद्या) art or knowledge of war.

सत्र *n*. a sacrificial session; सत्र-

भूमि *f*. the place of sacrifice

सरमा *f*. name of the bitch of the gods.

संध्या *f*. twilight [at the morning and evening twilights and in the noon prayers are offered by Brâhmaṇas].

सारमेय *m*. the son of Saramâ, a dog.

Proper युक्त *past part.* of युज्, उचित *m. n f*. [king.

Sagara सगर *m*. the name of a Spiritual adviser उपाध्याय *m*.

पुरोहित *m*.

Want ईक्ष् 1st conj. *Ātm.* with अप.

Wicked (persons) शठ *m* खल *m* दुरात्मन् *m*.

Without wealth धनहीन *m. n. f*.

Women of Vraja व्रजाङ्गनाः *f. nom. plur.*

Work परिश्रमं कृ 8th conj. *Parasm.* and *Ātm.*

LESSON IX.

SECOND CONJUGATION—*continued.*

In applying the terminations to the remaining roots of this conjugation several phonetic changes take place which we will now notice.

I. The ending **इ** of a root is changed to **द्**, when it is followed by any consonant, except a nasal or a semivowel, or *by nothing.

Thus, **लिङ्** which, followed by **ति** the 3rd pers. sing. termination of the present, becomes first **लेङ्+ति** by 6, p 12, is changed to **लेद्+ति**, because the **त्** of **ति** is not a nasal or a semi-vowel. Now,

II. The initial **त्** and **थ्** of a termination following a soft aspirate or the fourth letter of a class are changed to **ध्**.

The **द्** of **लेद्** is a soft aspirate, therefore the **ति** is changed to **धि**, and thus we have **लेद्+धि**. When linguals and dentals are combined the dentals substitute the corresponding linguals (see note*, p. 21, First Book, 14th Edn). We thus get **लेद्+दि**. Then,

III. **द्** followed by **द्** is dropped, and the preceding vowel (except **ऋ**), if short, is made long.

Thus, we come to **लेदि**. When the 3rd pers. dual termination **तस्** is applied, we have by I. **लिद्+तस्**, by II. **लिद्+धस्**, and then **लिद्+दस्**, and by III. **लीदः**, the short **इ** being rendered long. There is no Guna here, the termination **तस्** being weak (*vide* 4, p. 12). The 3rd pers. plur. is **लिहन्ति**; the termination **अन्ति** beginning with a vowel, no phonetic change takes place. In the 2nd pers. sing. we have, **सि** being strong, **लेद्+सि** by I. Here, before **सि** can be changed to **षि** by note*, p. 21, First Book, we have a special rule, *viz.*—

IV. **द्** or **ष्** followed by **स्** is changed to **क्**.

* Followed by nothing, i. e., the letter stands at the end of a word or form. It is not meant that it should not be followed by any other word in a sentence. The expression is to be understood in this sense throughout.

By this, we get **देह्+सि**. Then **सि** becomes **चि** by note ‡, p. 97 First Book, 14th Edn. Thus we arrive at **लेक्षि**.

Hence the paradigms of the Present Tense Parasm. are :—

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	लेक्षि	लिङ्क्षः	लिङ्क्षः
2nd „	लेक्षि	लीदः	लीद
3rd „	लेदि	लीदः	लिहन्ति

लीदः 2nd pers dual and **लीद** 2nd pers. plur. should be made up like **लीदः** 3rd pers. dual. Before **मि**, **वः**, and **मः**, no phonetic change takes place, **मि** and **मः** beginning with a nasal and **वः** with a semi-vowel. The *Ātm.* forms are as follows:—

1st pers.	लिहे	लिङ्क्षहे	लिङ्क्षहे
2nd „	लिक्षे	लिहाथे	लीद्वे
3rd „	लीदे	लिहाते	लिहते

These should be made up in the same way as that shown above.

1. The second person sing. termination of the Parasm. Imperative of the second group of conjugations is **चि** when the base ends in any consonant except a nasal or a semi-vowel.

Imperative.

Parasm.

1st pers.	लेहानि	लेहाव	लेहाम
2nd „	लीदि	लीदम्	लीद
3rd „	लेदु	लीदाम्	लिहन्तु

Ātm

1st pers.	लेहै	लेहावहै	लेहामहै
2nd „	लिङ्क्ष्व	लिहाथाम्	लीद्वम्
3rd „	लीदाम्	लिहाताम्	लिहताम्

Remember that the three nos. of the 1st pers. are strong, and the 2nd pers. sing. Parasm. weak.

V. Roots beginning with **दृ** and ending with **ह्** change the **ह्** to **वृ**, under the same circumstances as those mentioned in Rule I.

Thus **दृह्**, when the termination **ति** is appended to it, becomes, **ति** being strong, **दोष्+ति**. By II., p 49, it is **दोष्+चि**. Then,

VI. In the body of a word or grammatical form

the preceding consonant except a nasal substitutes the third or soft unaspirate of its class, when followed by the third or fourth letter (soft unaspirate or aspirate). For च्, इ is substituted in these circumstances.

Thus we have दोग् + चि : e. दोग्वि. The dual दुग्धः should be similarly made up. In the plural दुहन्ति, there is no phonetic change. When the 2nd pers. sing सि is appended, we have by V. दोग् + सि. In this condition, before applying the rule in note † p 5, First Book, we have

VII. When a root has or consists of a syllable beginning with ब्, ग्, ङ्, and ending with a soft aspirate (fourth letter), the ब् is changed to म्, ग्, to घ्, and ङ्, to ध्, when the syllable is followed by स्, ध्व्, or nothing.

By this we have घोच् + सि; then by note†, p. 5 First Book घोक् + सि; by note ‡, p. 97, First Book, 14th Edn., घोक् + चि written घोक्षि. The paradigms therefore are —

Parasm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	दोक्षि	दुह्वः	दुह्वः
2nd „	घोक्षि	दुग्धः	दुग्ध
3rd „	दोग्वि	दुग्धः	दुहन्ति
<i>Âtm. Pres</i>	<i>3rd pers</i> दुग्धे-दुहाते-दुहते;	<i>2nd pers.</i> धुक्षे-दुहाते-धुक्ष्व, &c.	
<i>Parasm. Impera</i>	<i>3rd pers</i> दोग्धु-दुग्याम्-दुहन्तु &c.		
<i>Âtm. „</i>	<i>3rd pers.</i> दुग्याम्-दुहाताम्-दुहताम्,	<i>2nd pers.</i> धुक्ष्व-दुहाताम्-धुध्वम् &c.	

2. a. The न् of हन् is dropped before a weak termination beginning with any consonant except a nasal or a semi-vowel and the penultimate अ, before one beginning with a vowel.

b. जहि is the second person singular of the Imperative.

c. The ह् of this root is changed to च् when immediately followed by न्.

VIII. In the body of a word or grammatical

form न् and स् are changed to the nasal of the class to which the following letter (not nasal itself) belongs, and to an *anusvāra* when followed by ह्, स्, श् and ष्.

Parasm Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	हन्मि	हन्वः	हन्मः
2nd „	हंसि	हथः	हथ
3rd „	हन्ति	हतः	घ्नन्ति

Here न् is dropped in the 2nd and 3rd pers. dual and 2nd pers. plur., because the terminations are weak and have an initial consonant which is neither a nasal nor a semi-vowel, and is changed to an *anusvāra* by VIII. before सि. अन्ति being a weak termination with an initial vowel, the penultimate अ is dropped, and we have हन् + अन्ति, which by 2 c. is घ्नन्ति.

When in certain cases this root takes *Ātmanepada* terminations the forms of the Present Tense are :—

1st pers	घ्ने	हन्वहे	हन्महे
2nd „	हसे	घ्नाथे	हध्वे
3rd „	हते	घ्नाते	घ्नते

As above, न् is dropped here before the consonants which are neither nasals nor semi-vowels, and अ before the vowels. In the latter case ह् is changed to घ्.

Impera. Parasm. 3rd pers. हन्तु-हताम्-घ्नन्तु. 2nd pers. sing जहि.
1st pers. sing हनानि Ātm 3rd pers. हताम्-घ्नाताम्, &c.

3. The roots ईश् and ईड् have the augment इ attached to them before terminations beginning with स् and ध्व्, except that of the Imperfect second person plural.

IX. Roots ending in श् or छ् and the roots व्रश्च, अरुज्, सृज्, मृज्, यज्, राज्, आज्, change their final to ष् when followed by any consonant except a nasal or a semi-vowel, or by nothing.

ईश् Ātm. Present.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	ईशे	ईश्वहे	ईशमहे
2nd „	ईशिषे	ईशाथे	ईशिध्वे
3rd „	ईष्टे	ईशाते	ईशते

Before ते, the श् of this is changed to ष्. Then the dental त् becoming द्, ते becomes टे; hence we have ईटे. To से and छे the augment इ being prefixed, we have ईशिषे and ईशिध्वे.

Impera. 3rd pers. ईष्टाम्-ईशाताम्-ईशताम्, &c.; ईशौ 1st pers. sing.

4. The penultimate क् of मृज् takes its Vriddhi substitute before the strong terminations, and optionally before the weak ones with an initial vowel.

मृज् *Present.*

1st pers.	मार्ज्म	मृज्वः	मृज्मः
2nd „	मार्ज्मि	मृष्टः	मृष्ट
3rd „	मार्ज्मि	मृष्टः	मृजन्ति-मार्जन्ति

The final ज् of this being changed to ष् before ति, तस्, &c., by IX, we have मार्ज्मि, मृष्टः &c. In the first case and in the sing of the other persons, the क् is changed to आर् by the above rule, and optionally so in the 3rd pers plur. Before सि, ज् is changed to ष् by IX. and ष् to क् by IV., p. 49, and the सि itself becoming वि, we have मार्ज्मि.

Impera. 3rd pers. मार्ज्मि-मृष्टाम्-मृजन्तु or मार्जन्तु. 2nd pers sing. मृष्टि.

In the last, the termination is वि by 1, p. 50, the ज् of मृज् is changed to ष् by IX, and this ष् becomes इ by VI, pp. 50-51.

5. The व of वश् is changed to उ before the weak terminations.

1st pers.	वश्मि	उश्वः	उश्मः
2nd „	वश्मि	उष्टः	उष्ट
3rd „	वश्मि	उष्टः	उशन्ति

Impera. 2nd pers. sing. उष्टि.

वश्+ति-वष्+ति by IX, p. 52—वष्+टि (note*, p. 21, F. B.) वष्टि; वश्+सि-वष्+सि by IX., p. 52—वक्+सि by IV., p. 49—वक्+वि-वक्षि. उष्टः &c. by above.

वश्+वि by 1, p. 50—उश्+वि-उष्+वि+उष्+टि (note*, p. 21, F. B.)—उष्टि by VI., pp. 50-51.

6. The vowel of शास् *Parasm.* is changed to इ before the consonantal weak terminations.

7. The termination of the third person plural, as appended to the roots, शास्, जक्ष्, चकास्, दरिद्रा and जागृ, loses its न्.

The Imperative second person singular of शास् is शाधि and of चकास्, चकादि or चकाधि.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	शास्मि	शिष्वः	शिष्यः
2nd „	शास्सि	शिष्टः	शिष्ट
3rd „	शास्ति	शिष्टः	शासति

शास्+तस्-शिस्+तस् by 6-शिष्+तस् (स् being changed to ष्)-शिष्+टस् (note*, p 21, F. B.)-शिष्टः. शास्+अति by 7 (not अन्ति)-शासति.

जागृ-*Parasm.* जागर्ति-जागृतः-जाग्रति. *Impera.* 2nd pers sing जाग्रहि; 1st pers sing. जागराणि.

8. The final आ of दरिद्रा is dropped before the weak terminations beginning with a vowel and changed to इ before those with an initial consonant.

3rd pers दरिद्राति-दरिद्रितः-दरिद्रति &c

9. The Imperative forms of विद् are optionally made up by adding the corresponding forms of कृ to विदाम्.

Imperative 3rd pers वेत्तु or विदांकरोतु-वित्ताम् ०1 विदांकुरुताम्-विदन्तु ०1 विदांकुर्वन्तु &c

Present 3rd pers वेत्ति-वित्तः-विदन्ति &c

X. When a conjunct consonant, the first member of which is स् or क्, is at the end of a word, or is followed by any consonant, except a nasal or a semi-vowel, the स् or क् is dropped.

Thus in चक्ष्+ते, the first member of क्ष् is क् and it is followed by ते, the त् of which is not a semi-vowel nor a nasal; hence क् is dropped, and we have चष्+ते and by note*, p. 21, F B, चष्टे. In the case of the 2nd pers. sing we have first चक्ष्+से; the क् is dropped as above and we have चष्+से; then by IV. p 49, चक्+से, and से becoming षे (note ‡, p. 97, F B 14th Edn), the form is चक्षे. The paradigms therefore are —

	चक्ष् <i>Átm.</i>	<i>Present</i>	
	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	चक्षे	चक्ष्वहे	चक्षमहे
2nd „	चक्षे	चक्षथे	चक्ष्वहे
3rd „	चष्टे	चक्षते	चक्षते

चक्ष् + ध्वे-by X. चष् + ध्वे-by note*, p 21, F. B., चष्+द्धे-and by VI., pp. 50-51, चद्धे

Imperative 3rd pers. चट्टाम्-चक्षाताम्, &c., &c.

द्विष्-द्वेष्टि 3rd pers. sing. Pres. &c.—दिह्-देग्धि 3rd pers. sing Pres. Parasm. &c.

सविता वै प्रसवानामीष्टे* ।

गोपः सायं धेनूदोग्धिपयः ।

अधुनाखिलं भरतवर्षं महाप्रतापा आङ्गुभौमाः प्रशासति ।

तस्मिन्पुष्पे भ्रमरौ मधु लीढः ।

अग्निमीडे पुरोहितं यज्ञस्य देवमृत्विजम् ।

योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तं भ्रन्तिषमान्यस्माभिः पठ्य-
मानानि मन्त्राक्षराणि ।

हे जगन्नाथाखिलस्यैतस्य वस्तुजातस्य त्वमीशिषे ।

हे दीनबन्धो यद्यन्मे नम्रस्य पापं भवेत्तत्प्रतिजहि ।

शत्रुं हन्तुं शगन्विषेण देग्धि ।

आचक्ष्व क मामेकाकिनीमत्र विहायाकरुण यासि ।

यं मां धर्ममाचद्धे† तमेव प्रत्यहमाचरामि ।

वत्से न युक्तं ते मङ्गलकाले रोदितुं प्रमृड्यश्रूणि । अथवा
सख्यौ प्रमृष्टाम् ।

भाष्यकृत्पतञ्जलिः कात्यायनस्य वचनानि विस्तरतो व्याचष्टे ।

शिष्यस्तेऽहं शाधि मां त्वां प्रपन्नम् ।

शास्त्यरीन् धर्ममाशास्ते कीर्त्तिमाशंसते पराम् ।

स शंसति सतां वृत्तं विशसत्युत्पथास्थितान् ॥

ईदृष्टे त्रिविष्टपास्थाने तत्कीर्त्तिं वासवः स्वयम् ।

ईडयन्ति नरेन्द्राश्च भूमाबुद्धूतविस्मयाः ॥

या निशा सर्वभूतानां तस्यां जागर्ति संयमी ।

* The root ईश् governs the genitive of the object.

† See note †, p. 3.

यस्यां जाग्रति भूतानि सा निशा पश्यतो मुनेः ॥
 य एनं* वेत्ति हन्तारं यश्चैनं मन्यते हतम् ।
 उभौ तौ न विजानीतो नायं हन्ति न हन्यते ॥
 करोति पापं योऽज्ञानात्मात्मनो वेत्ति च क्षयम् ।
 प्रद्वेष्टि साधुवृत्तांश्च स लोकस्यैति वाच्यताम् ॥
 प्राप्य चाप्युत्तमं जन्म लब्ध्वा चेन्द्रियसौष्ठवम् ।
 न वेत्यात्महितं यस्तु स भवेदात्मघातकः ॥

How many times in the day dost thou milk [दुह्] cows ?
 Do not drive the bee from the flower, let it lick [लिह्]
 honey.

Those who thoughtlessly kill [हन्] animals, never enjoy
 happiness.

The people of cities sweep [मृज् with सम्] the streets clean
 whenever their kings enter them.

In the last quarter of the night, the pupils of the Rishi
 get up [जागृ] and learn the Vedas.

We do not know [विद्] whether Rājagriha or Pāṭalīputra
 was the capital of Magadha.

Do not hate [द्विष्] good men.

May the Queen and her descendants rule [शास्] us long.

Let your reverence explain [चक्ष् with वि and आ] this
 aphorism.

VOCABULARY IX.

Roots of the Second Conjugation.

ईद् *Ātm* to praise.

ईश् *Ātm* to be master of, to rule

चकास् *Parasm.* to shine.

† चक्ष् *Ātm.* to speak, with आ, to
 tell, with वि and आ, to explain

जागृ *Parasm* to be awake.

* The soul is referred to here.

† Used in the Conjugational Tenses and the Perfect. It substitutes ख्या
Parasm. and *Ātm.* in the non-conjugational Tenses and optionally in the
 Perfect.

दरिद्र *Parasm.* to be poor.

दिह् *Parasm* and *Ātm* to be-smear.

दुह् *Parasm.* and *Ātm.* to milk

द्विष् *Parasm.* and *Ātm.* to hate.

मृज् *Parasm.* to wipe, to clear;
with प्र, to wipe off; with सम्,
to sweep

लिह् *Parasm.* and *Ātm.* to lick.

वश् *Parasm* to wish

*विद् *Parasm.* to know.

शास् *Parasm* to govern, to regulate, to discipline

शास् *Ātm* with आ, to wish, to desire,

हन् *Parasm.* to kill

अकरुण *m. n. f* (अ not, and करुणा *f*) ruthless, one who has no compassion

आत्मघातक *m n* (आत्मन् self, and घातक destroyer) self-destroyer, one who ruins himself

आत्महित *n.* (आत्मन् self, and हित good) one's own good.

इन्द्रियसौष्ठव *n* (इन्द्रिय *n* limb or sense, and सौष्ठव *n.* beauty, goodness) handsome make, healthy or sound frame

ईद् 10th conj to praise.

उत्पथास्थित *m n f* (उत्पथ *m* a wrong path, आस्थित *past part* of स्था with आ, one who has taken to) one who has taken to a wrong path.

उद्भूतविस्मय *m n f.* (उद्भूत *past part.* of भू with उद् to rise, to be produced) one in whom wonder or amazement has been born

उभ *pron* both

कात्यायन *m* name of a great Grammarian

क्षय *m.* destruction, ruin.

जगन्नाथ *m* (जगत् *n* the universe

and नाथ *m.* lord) the Lord of तत्कीर्ति *f.* his fame. [the universe.

त्रिविष्टपास्थान *n.* (त्रिविष्टप *n.* heaven, आस्थान *n.* assembly) the heavenly assembly, the assembly of the gods.

दीनबन्धु *m.* (दीन *m n. f.* poor, बन्धु *m* brother) brother of those that are poor.

देव *m n f.* shining.

नम्र *m. n. f* humble.

नरेन्द्र *m* a king.

पठ्यमान (*pres pass part* of पठ् 1st conj. to recite or read) what is being recited.

पतञ्जलि *m* name of the author of a great grammatical work called the Mahābhāṣya

पुरोहित *m* family priest, chaplain.

प्रपन्न *m n. f.* (*past part.* of पठ् with प्र), one who has submitted or surrendered himself.

प्रसव *m* anything that is produced, produce.

भाष्यकृत् *m* the writer of a Bhāṣya or explanatory discourse, a commentator.

मङ्गलकाल *m.* (मङ्गल *n.* anything

*The forms of the Present Tense of this root are also made up by adding to it the terminations of the Perfect, as वेद, विदतुः, विदुः &c. (See Lesson XIII.)

fortunate or auspicious, and
 काल time) an auspicious occa-
 sion
 मन्त्राक्षर *n.* a syllable of a holy or
 Vedic verse.
 वस्तुजात *n.* (वस्तु *n.* and जात *n.*
 a collection) a collection of
 things.
 वाच्यता *f.* censurableness, liabi-
 lity to censure.
 वासव *m.* the god Indra
 विस्तरतः *adv.* in detail.
 विहाय (*abs* of हा to abandon
with वि) having abandoned

शस् *with* आ 1st conj. *Ātm.* to
 hope.
 शस् 1st conj. *Parasm.* *with* वि,
 to kill, to destroy.
 संयमिन् *m.* a sage who has curbed
 his passion ; an ascetic.
 सर्वभूतानि *n.* *Nom.* & *Acc. plur.*
 all existing things.
 सवितृ *m.* the sun.
 साधुवृत्त *m. n f* (साधु *m. n. f.*
 good, and वृत्त *n.* conduct)
 well-conducted
 सायम् *ind.* in the evening.
 हन्तृ *m. n f* a killer

Aphorism सूत्र *n.*
 Bee भ्रमर *m.*
 Capital राजधानी *f.*
 Descendant वंश्य *m. n. f.* कुलज
m. n f.
 Drive चुद् 10th conj *with* प्र.
 How many times कतिकृत्वः *ind.*
 Last चरम *m n f.*
 Magadha मगधा: *m used in the*
plur. name of a country or
 its people
 Never न कदा

Pāṭaliputra पाटलिपुत्र *n.* name of
 a city in Magadha.
 Quarter (तुरीयो भागः) याम *m.*
 Rājagriha राजगृह *n.* name of a
 city in Magadha.
 Read पद् 1st conj *Parasm.*
 Street रथ्या *f.*
 Thoughtlessly *adv.* रभसात्, मो-
 हात्.
 Whenever यदा यदा-तदा तदा.
 Your reverence भगवान् or भवान्
Nom sing.

LESSON X.

SECOND CONJUGATION—concluded.

Imperfect.

I. The स् and त् of the 2nd and 3rd pers. sing.
 of the Imperfect are dropped after a consonant.

II. Any consonant except a nasal at the end
 of a word or form is changed to the first or third of
 its class. ष् is changed to द् or ड्.

a. Thus, in the Imperfect 3rd pers sing we have first अलिह् +त् and then अलेह् +त् by 6, p. 12. त् is dropped by I. and there remains अलेह्. Now by I p 49 ह् is changed to ह्; whence we have अलेह्, and by this rule, अलेह् or अलेह्. Similarly, the म् of the 2nd pers. sing is dropped and by the same rules we have the same form, viz, अलेह् or अलेह्. The paradigms therefore are:—

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	अलेहम्	अलिह्व	अलिह्व
2nd „	अलेह-ह्	अलीदम्	अलीद
3rd „	अलेह-ह्	अलीदाम्	अलिहन्

अलीदाम् &c like लीद 3rd pers dual Pres. &c (for which see the last Lesson).

Átm.

1st pers.	अलिहि	अलिह्वहि	अलिह्वहि
2nd „	अलीदाः	अलिहाथाम्	अलीद्वम्
3rd „	अलीद	अलिहाताम्	अलिहत

b. अदुह् +त्-अदोह् +त् by 6, p 12-अदोह् by I. p 58-अदोह् by V. p 50-अधोक् by VII. p 51-अधोक् or अधोक् by II. p. 58 above. Similarly when स् is applied we have अधोक्-ग.

1st pers.	अदोहम्	अदुह्व	अदुह्व
2nd „	अधोक्-ग्	अदुग्धम्	अदुग्ध
3rd „	अधोक्-ग्	अदुग्धाम्	अदुहन्

Átm. 3rd pers. अदुग्ध-अदुहाताम्-अदुहत; 2nd pers. sing. अदुग्धाः, थ् being changed to ध् by II. p. 49.

c. अहन् +त्-अहन् by I. p. 58; अहन् +ताम् (*dual*)-अहताम्, न् being dropped by 2 a. p. 51; अहन् +अन् (*plur*)-अहन् +अन् by 2 a. (latter part) p. 51-अग्नन् by 2 c. p. 51.

1st pers.	अहनम्	अहन्व	अहन्म
2nd „	अहन्	अहतम्	अहत
3rd „	अहन्	अहताम्	अग्नन्

Átm. 3rd pers. अहत अग्नताम् अग्नत &c.

d. अमृज् +त्-अमार्ज् +त् by 4, p. 53-अमार्ज् by I. p. 58—

अमार्च् by IX p 52 — *अमार्च्-ई by II. p 58. Similarly, we have अमार्च्-ई 2nd pers sing.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अमार्जम्	अमृज्व	अमृज्म
2nd "	अमार्च्-ई	अमृष्टम्	अमृष्ट
3rd "	अमार्च्-ई	अमृष्टाम्	अमृजन्-अमार्जन्

1. The termination of the Imperfect third person plural is **उस्** in the case of **विद्**, **शास्**, **जश्**, **चकास्**, **दरिद्रा**, and **जागृ**.

द्विष् takes this termination optionally.

III. The ending **द्** of a root is optionally changed to **र्** or visarga in the Imperfect second person singular.

Thus **अवेद्+स्-अवेत्-द्** or **अवेः**:

1st pers.	अवेदम्	अविद्व	अविद्य
2nd "	अवेः-अवेत्-द्	अवित्तम्	अवित्त
3rd "	अवेत्-द्	अवित्ताम्	अविदुः

2. The ending vowel takes its Guna before **उस्**.

जागृ—*Parasm. Imperf. 3rd pers.* **अजागः-अजागृताम्-अजागरः** &c. **अजागृ+त्-अजागर्+त्** and by I. p. 58, **अजागर्-अजागः**.

IV. The ending **स्** of a root is changed to **त्** or **द्** before the termination **त्** and optionally before **स्**.

शास् *Parasm.*

1st pers.	अशासम्	अशिष्व	अशिष्म
2nd "	अशाः-अशात्-द्	अशिष्टम्	अशिष्ट
3rd "	अशात्-द्	अशिष्टाम्	अशासुः

अशास्+त्; **त्** being dropped we have **अशास्**, and by the above **अशात्-द्**.

ईश् *Imperf. 3rd pers.* **ऐष्ट-ऐशाताम्-ऐशतः**; *2nd pers. plur.* **ऐष्टुम्**. **श्** is changed to **ष्** by IX. p. 52, and **ष्** to **द्** by VI. pp. 50-51. and **ध्व** to **द्**.

वश् *Imperf. Parasm. 3rd pers.* **अवद्-द्-औष्टाम्-औशन्**. Before **ताम्** &c. the **व** being changed to **उ**, the temporal augment **आ** with the **उ** forms **Vṛiddhi**, i. e., **औ**.

* A conjunct consonant with **र्** as its first member is allowed at the end of a word, but not when **स्** is the second member.

Potential.

	दुह्.					
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
	<i>Parasm</i>			<i>Ātm.</i>		
1st pers.	दुह्याम्	दुह्याव	दुह्याम	दुहीय	दुहीवहि	दुहीमहि
2nd „	दुह्याः	दुह्यातम्	दुह्यात	दुहीथाः	दुहीयाथाम्	दुहीध्वम्
3rd „	दुह्यात्	दुह्याताम्	दुह्युः	दुहीत	दुहीयाताम्	दुहीरन्
हन् <i>Parasm.</i> 3rd pers. हन्यात्-हन्याताम्-हन्युः; <i>Ātm.</i> 3rd pers. घ्रीत-घ्रीयाताम्-घ्रीरन्.						

शास् *Parasm.* 3rd pers. शिष्यात्—शिष्याताम्—शिष्युः.

सायं प्रातर्धेनुमग्निहोत्रायाधोगृधिः ।

दण्डकायां वसन्तौ रामलक्ष्मणौ रक्षसां सहस्राण्यहताम् ।

चाणक्योऽकिंचनो ब्राह्मणो नन्दानद्वेष्टुद्धिप्रभावाच्च तानहन् ।

तेषां च राज्यं चन्द्रगुप्तो नाम नृपतिश्चाणक्यस्य शिष्योऽशात् ।

देवानां संदेशं हरन्नलो दमयन्त्या अन्तःपुरं प्राविशत् । प्रविशन्तं च तं देवानां वराद्रक्षितारो नाविदुः ।

केचिद्धटवस्तडागस्य तटमुपगता लोष्ट्रैर्भेकानभ्यग्नन् ।

स राजा दिग्विजयादारभ्यात्मनः सर्वं वृत्तान्तं गन्धर्वकन्याया* आचष्ट ।

यथा पाण्डवा रणे नास्मान्हन्युस्तथा क्रियताम् ।

काश्चित्कुङ्कुरो यज्ञमण्डपं गतो हवींष्यवालेद् । तत्रात्विजस्तमग्नन्सर्वं च समुपाहृतं यज्ञियं द्रव्यं त्यक्त्वा मण्डपं सममार्जन् ।

राजानो धर्मेण वसुधां शिष्युः ।

The Mauryas ruled [शास्] the earth after the Nandas. The warriors of the Kalingas told [चक्ष्] us thus :—

“The Angas who hated [द्विष्] us for a long time invaded our territory. We fought a battle with them and killed [हन्] their commanders. Their king did not know [विद्] this; wherefore he came in person to the field of battle. But seeing his men killed, he returned to his kingdom.”

* See note †, page 109, F. B.

Did you milk [दुह्] the cows yesterday ?

Hari was awake [जाग्र] the whole night repeating the Vedas.

A man should clean [सृज् with प्र] his face every morning.

VOCABULARY X.

अग्निहोत्र *n* sacrifice to Fire.

कुक्कुर *m*. a dog.

गन्धर्वकन्या *f*. the daughter of a Gandharva.

चन्द्रगुप्त *m* name of a king.

घाणक्य *m*. name of a person.

तट *m n. f.* bank, margin.

दिग्विजय *m* (दिग् *f*. quarter, विजय *m*. conquest) conquest of the quarters, or of all regions

द्रव्य *n*. a thing.

नन्द *m*. name of a royal race, an individual of it

बटु *m*. a boy.

भेक *m* a frog.

मण्डप *m* a shed, an enclosure.

यज्ञमण्डप *m*. an enclosure prepared for a sacrifice.

यज्ञिय *m n f*. pertaining to sacrifices.

रण *n*. a battle.

वसुधा *f* the earth.

वृत्तान्त *m*. account, occurrence.

समुपाहृत (*past pass. part of हृ* with सम्, उप and आ) collected.

सहस्र *n*. a thousand.

हन् with अभि or आ to strike.

Angas अङ्गाः *plur.* name of a people or of their country.

Commander चमूपति *m*. सेनापति *m*.

Field of battle रणभूमि *f*.

In person स्वयम् *ind*.

Invasade हु 1st conj. *Parasm.* with अभि.

Kalingas कलिङ्गाः *plur.* name of a people or of their country.

Maurya मौर्य *m*. name of a dynasty, an individual of it.

Repeat पठ् 1st conj. *Parasm.*

Return वृत् 1st conj. *Ātm.* with Territory विषय *m*. [नि.

LESSON XI.

THIRD CONJUGATION.

1. In this conjugation the vowel, and if there are more than one, the first, is reduplicated, together with the initial consonant, if any, before the terminations are applied.

2. *a. General Rules of Reduplication.*—A radical hard aspirate (2nd letter) is changed to the hard unaspirate (1st letter) of its class in the reduplicative syllable; and a radical soft aspirate, to the soft unaspirate.

Thus the reduplication of फल् by 1 is फफल्, and by the first part of the above, पफल्; धा-धाधा-दधा by the second part of the above and 2 e; भी-भीभी-बिभी.

b. A radical guttural is changed to the corresponding palatal (subject to the above rule), and ह् to ज्.

खन्-खखन् by 1—छखन् by 2 b and चखन् by 2 a; हा-हाहा by 1—दहा by 2 e, and जहा by the above.

c. If a conjunct consonant begins a root, the first member of it only with the vowel is reduplicated.

ही—by the above हीही—by 2 b. and 2 e. जिही.

d. *Exception*.—If the first member be a sibilant and the second a hard letter, the hard letter is reduplicated; as स्पर्ध्-पस्पर्ध्.

e. A radical long vowel becomes short, and a radical ऋ becomes अ; as ही—जिही; दा—ददा; कृ—चकृ.

3. *Irregularities applicable to the third conjugation*.—The vowel of the reduplicative syllable मा, हा 'to go,' भृ, and घृ or पृ and ऋ is changed to इ and that of the reduplicative syllable of निज्, विज् and विष् takes its Guna substitute.

4. The reduplicative इ of ऋ is changed to इय्. (See 8, p. 80).

5. The termination of the third person plural Parasm. loses its nasal, as well as that of the Âtm.

6. The termination of the third person plural of the Imperfect Parasmaipada is उत्स्, before which the final आ of all roots is dropped, and the final इ, उ, and ऋ, short or long, take their Guna substitute. (Comp. 1 and 2, p. 60).

भृ Parasm.

Present

	Sing.	Dual	Plur.
1st pers.	बिभर्मि	बिभृवः	बिभृमः
2nd „	बिभर्षि	बिभृथः	बिभृथ
3rd „	बिभर्ति	बिभृतः	बिभ्रति

Imperfect.

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	अविभरम्	अविभृव	अविभृम
2nd "	अविभः	अविभृतम्	अविभृत
3rd "	अविभः	अविभृताम्	अविभरुः

Imperative

1st pers	विभराणि	विभराव	विभराम
2nd "	विभृहि	विभृतम्	विभृत
3rd "	विभर्तु	विभृताम्	विभृतु

Potential.

1st pers -	विभृयाम्	विभृयाव	विभृयाम
2nd "	विभृयाः	विभृयातम्	विभृयात
3rd "	विभृयात्	विभृयाताम्	विभृयुः

विभृ by 1, 2 a. and 3. Remember the rule about Guna before the strong terminations (6, p. 12) विभृति by 5

Imperf. 3rd pers sing. अविभृ + त्; by 6, p. 12, अविभर्त् and by I., p 58, अविभर्-अविभः; *3rd pers plur* अविभरुः by 6.

<i>Âtm Pres. 3rd pers</i>	विभृते	विभ्राते	विभ्रते
<i>„ Imperf. „</i>	अविभृत	अविभ्राताम्	अविभ्रत

<i>ही Paasm. Pres 3rd pers</i>	जिहृति	जिहृतिः	जिहृति (II p 36)
<i>„ Imperf 3rd pers</i>	अजिहृत्	अजिहृताम्	अजिहृयुः (6).

7. The ending vowel of मा and हा 'to go' is changed to ई when followed by a weak termination beginning with a consonant, and dropped before one beginning with a vowel.

<i>मा Âtm. Pres 3rd pers.</i>	मिमीते	मिमाते	मिमते
Similarly हा <i>Âtm. 'to go.'</i>	जिहीते	जिहाते	जिहृते

<i>Imperf. 3rd pers.</i>	{ अमिमीत	अमिमाताम्	अमिमत
	{ अजिहीत	अजिहाताम्	अजिहृत

मिमा by 3. ते having an initial consonant, the आ of मा is changed to ई and thus we have मिमीते Before आते, अते, &c. the आ is dropped, the terminations beginning with a vowel.

8. The आ of हा 'to abandon' undergoes the same changes as above, but the ई is optionally shortened. Before Potential terminations beginning with य् the आ of this root is dropped,

and in the Imperative second person singular it is optionally retained, so that in the latter there are three forms, *viz.* जहाहि, जहिहि, जहीहि.

हा 'to abandon' *Parasm Pres*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	जहामि	जहिवः-जहीवः	जहिमः-जहीमः
2nd „	जहासि	जहिथः-जहीथः	जहिथ-जहीथ
3rd „	जहाति	जहितः-जहीतः	जहति
<i>Imperf 3rd pers.</i>	अजहात्	अजहिताम्-अजहीताम्	अजहुः
<i>Impera „</i>	जहातु	जहिताम्-जहीताम्	जहतु
<i>Pot. „</i>	जह्यात्	जह्याताम्	जह्युः

9. The ई of भी is optionally shortened before the weak terminations with an initial consonant.

I. The ending इ of a root, short or long, not preceded by a conjunct consonant, is changed to य् before weak terminations with an initial vowel when the base consists of more than one syllable.

बिभी+अति=बिभ्यति, the base बिभी consisting of two syllables; but जिही+अति=जिहियति, for the ई of ही is preceded by ह्, which is a conjunct consonant.

<i>Pres 3rd pers.</i>	बिभेति	बिभितः-बिभीतः	बिभ्यति <i>Parasm.</i>
<i>Imperf. „</i>	अबिभेत्	अबिभिताम्-अबिभीताम्	अबिभ्युः „
<i>Impera 1st pers</i>	बिभयानि	बिभयाव	बिभयाम „

10. दा and धा lose the ending vowel before the weak terminations, and then धा assumes the form धत्, before स्, ध्व्, त् and थ्. The Imperative second person singular forms of the *Parasm.* are देहि and धेहि.

धा 'to put' or 'hold.'

	<i>Parasm.</i>			<i>Ātm.</i>		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
<i>Present ...</i>	दधामि	दध्वः	दध्मः	दधे	दध्वहे	दध्महे
	दधासि	धत्थः	धत्थ	धत्से	दधाथे	धद्धे
	दधाति	धत्तः	दधति	धत्ते	दधाते	दधते

	Parasm.			Ātm.		
	Sing.	Dual	Plur.	Sing.	Dual	Plur.
Imperfect.	अदधाम्	अदध्व	अदध्म	अदधि	अदध्वहि	अदध्महि
	अदधाः	अदधत्तम्	अदधत्	अदधथाः	अदधाथाम्	अदध्वम्
	अदधात्	अदधताम्	अदधुः	अदधत्	अदधाताम्	अदधत्
Imperative	दधानि	दधाव	दधाम	दधै	दधावहै	दधामहै
	धेहि	धत्तम्	धत्त	धत्स्व	दधाथाम्	धध्वम्
	दधातु	धत्ताम्	दधतु	धत्ताम्	दधाताम्	दधताम्
Potential.	दध्याम्	दध्याव	दध्याम	दधीय	दधीवहि	दधीमहि
	दध्याः	दध्यातम्	दध्यात्	दधीथाः	दधीयाथाम्	दधीध्वम्
	दध्यात्	दध्याताम्	दध्युः	दधीत्	दधीयाताम्	दधीरन्

In धध्वम् &c. the *त्* is changed to *द्*, being followed by a soft consonant which is not a nasal. In अदधुः, आ is dropped by 6, p 63. Remember the terminations of the first pers. of the Imperative except ऐ begin with आ.

दा should be similarly conjugated.

11. The penultimate short vowel does not take its Guna substitute before the vowel strong terminations in this conjugation. नेनिजानि 1st pers. Impera.

Present Parasm. 3rd pers. नेनेक्ति-नेनेक्तः-नेनेजति ; Ātm. नेनेक्ते-नेनेजाते-नेनेजते.

Before ति, ज् is changed to क् by note†, p. 97 F. B.

<i>Parasm. Imperf. 1st pers.</i>	अनेनिजम्	अनेनिज्व	अनेनिज्म
<i>Ātm. "</i>	"	अनेनिजि	अनेनिज्वहि
<i>Parasm. Impera. "</i>	नेनिजानि	नेनिजाव	नेनिजाम
<i>Ātm. "</i>	नेनिजै	नेनिजावहै	नेनिजामहै

Present.

Imperfect.

‡ *Parasm. 3rd pers.* } जुहोति जुहुतः जुह्वति । अजुहोत् अजुहुताम् अजुहवुः

Impera. 2nd pers. sing. जुह्वि. The termination here is वि instead of हि as a special case.

The उ of हु before a vowel weak termination is changed not to उव् by II. p. 36 but to व्.

*Present.**Imperfect.*

मा *Átm. 3rd pers* मिमीते मिमाते मिमते । अमिमीत अमिमाताम् अमिमत
See 7, p. 64.

हा ,, ,, जिहीते जिहाते जिहते । अजिहीत अजिहाताम् अजिहत
पृ *Parasm.,* पिपार्ति पिपृतः पिप्रति । अपिपः अपिपृताम् अपिपरुः
पृ ,, ,, पिपार्ति पिपृतः पिपुरति । अपिपः अपिपृताम् अपिपरुः
ऋ ,, ,, इयार्ति इयृतः इग्रति । ऐयः ऐयृताम् ऐयरु

ऋ in the case of पृ is changed to उर् by 8, p 2 ऋ-ऋक् by 1, p. 62-इक् by 3, p 63-इयृ by 4, p 63. आ+इयृ=ऐयृ

विज् *Par 3rd pers.* वेवेक्ति वेविक्तः वेविजति । अवेविजम् अवेविज्व अवेविज्म
(1st pers.)

विष्	{	<i>Átm.</i>	,,	वेवेक्ति	वेविजाते	वेविजते	} <i>Present.</i>
		<i>Parasm.</i>	,,	वेवेष्टि	वेविष्टः	वेविषति	
		<i>Átm.</i>	,,	वेवेष्टे	वेविषाते	वेविषते	

धान्यं मिमीते कुडवेन ।

अग्नौ समिधो जुहोत्यध्वर्युः ।

यथा मे पिता धर्मं न प्रजहातु तथा मे वरं देहि ।

*येभ्यः सर्वे लोका आविभयुस्ताव्राक्षसानरण्ये रामोऽहन् ।

भर्त्रा सह पितुः समीपं गच्छन्ती जिह्रेमीत्यवदच्छकुन्तला ।

कृष्णश्चक्रमविभरार्जुनो गाण्डीवं दुर्योधनभीमसेनौ गदाम-
बिभृतामन्ये सर्वे योधाः साधारणं धनुरविभरुः ।

ब्राह्मणोऽब्राह्मणो वा यः कोऽपि निर्धनोऽशक्तश्च भवेत्तस्मै
धनं दत्त ।

रामभार्या जहाहि जहिहि जहीहीति त्रिविभीषणो रावण-
मुपादिशत् ।

यस्मिन्कन्यामलंकृत्य वरमाहूय तस्मै तां ददति स ब्राह्मो
विवाह उत्तमफलकः ।

हरिचरणयोः प्रक्षिप्तोऽयं पुष्पाणामञ्जलिर्नः कल्याणं विधत्ताम् ।

* Verbs implying fear and protection from danger govern the ablative of the object from which the fear or danger proceeds.

† See note † p. 6 F. B.

पुरोहितास्तेषां गृहं गत्वा प्रथमं पादानवानेनिजुः पश्चात्स-
मन्त्रकं कर्म व्यदधुः ।

ददाति द्रविणं भूरि दाति दारिद्र्यमर्थिनाम् ।
सोऽवदायति कीर्तिं च शिरोऽवद्यति विद्विषाम् ॥
संदधाति धनुर्ज्यायां यदैवेषून् रुषान्वितः ।
तदैव तं भयाक्रान्ताः संधियन्ति धराधिपाः ॥
न जहाति सदाचारं स सदा चारणस्तुतः ।
उज्जिहीते जगज्जित्वा तस्य कीर्तिः सुरालयम् ॥
न क्लाम्यति दिनं कृत्स्नं ददानोऽपि धनं बहु ।
न च क्लामति संग्रामे निघ्नन् गजघटाशतम् ॥
न्यायप्रवृत्तो नृपतिरात्मानमपि च प्रजाः ।
त्रिवर्गेणोपसंधत्ते निहन्ति ध्रुवमन्यथा ॥
अधर्मान्नात्रसः पाप लोकवादान्न चाविभेः ॥
दैवाद्विभीहि काकुत्स्थ जिहीहि त्वं तथा जनात् ।
मिथ्या *मामभिसंक्रुध्यन्नवशां शत्रुणा हृताम् ॥
आनन्दं ब्रह्मणो विद्वान्न बिभेति कदाचन ॥
यद्ददासि विशिष्टेभ्यो यच्चाश्वासि दिनेदिने ।
तत्ते वित्तमहं मन्ये शेषं कस्यापि रक्षसि ॥
न बिभेति यदा चायं यदा चास्मान्न बिभ्यति ।
यदा नेच्छति न द्वेष्टि ब्रह्म संपद्यते तदा ॥

The sons of Dhritarâshtra abandoned [हा] the cows and fled from the field of battle.

Janaka gave [दा] his daughter Sîtâ to Râma, he having bent the bow of S'iva.

Brave men do not fear [भी] their enemies.

I kept [वा with नि] my money in that house that the king's men might not take it.

*क्रुध् and क्रुह् when preceded by a preposition govern the accusative of the person or thing against whom or which the feeling is directed, and not the dative.

Make peace [**धा** with **सम्**] with your powerful enemies, that your whole country may not be destroyed.

Art thou not ashamed [**ही**] to go about naked ?

The Smritis command [**धा** with **वि**] the remarriage of widows.

Why didst thou shut [**धा** with **पि** or **अपि**] thy ears when Govinda was telling a story ?

Women wear [**धा** with **परि**] ornaments on their persons

One should distinguish [**विज्** with **वि**] self-respect from rudeness.

Wash [**निज्** with **अव**] thy hands and feet, and then begin thy Samdhya-adoration.

The officers of the king measured [**मा**] the length of the land

The hermits fill [**पृ** or **पू**] their gourds with water at the lake

VOCABULARY XI

Roots of the Third Conjugation.

दा *Parasm.* and *Ātm.* to give.

धा *Parasm.* and *Ātm.* to hold, to put; *with वि*, to execute, to do, to command (as in religious works), *with परि*, to wear; *with सम्*, to make peace with, to put or lay on, to fix on, *with उप* and *सम्*, to join, to cause to attain; *with अपि* or *पि*, to shut; *with नि*, to place, to keep, *with अव*, to attend.

निज् *Parasm.* and *Ātm.* to purify, *with अव*, to wash.

पृ or **पू** *Parasm.* to fill.

भी *Parasm.* to fear.

भृ *Parasm.* and *Ātm.* to support, to bear.

मा *Ātm.* to measure.

विज् *Parasm.* and *Ātm.* to separate, to distinguish, *with वि*.

विष् *Parasm.* and *Ātm.* to surround.

हा *Ātm.* to go ; *with उद्*, to go upwards, to ascend.

हा *Parasm.* to abandon.

हु *Parasm.* to sacrifice.

ही *Parasm.* to blush, to be ashamed.

अञ्जलि *m.* the cavity formed by joining the hands.

अन्यथा *adv.* otherwise.

अन्वित *past part pass.* of **इ** *with*

अनु, followed, accompanied with, full of.

अर्थिन् *m. n. f.* a beggar.

अवश *m. n. f.* helpless.

अशक्त *m. n. f.* weak, unable.

उत्तमफलक *m. n. f.* (उत्तम *m. n. f.* good, excellent, फल *n.* fruit, and क *su. f.*) of good fruit or result.

काकुत्स्थ *m.* a male descendant of Kakutstha, Râma.

कुडव *m.* a measure of corn.

कृ *with* अलम्, to adorn.

कृत्स्न *m. n. f.* whole. [*with.*

कुष् *with* अभि and सम्, to be angry

गजघटाशत *n.* (घटा *f.* an array, a host, शत *n.* a hundred) a hundred arrays or hosts of elephants.

गदा *f.* a mace. [*bow*

गाण्डीव *n.* the name of Ajuna's

चारणस्तुत *m. n. f.* (चारण *m.* a bard) praised by bards

त्रिः *adv.* thrice.

त्रिवर्ग *m.* collection of three, viz.,

Dharma or religious merit,

Artha or wealth, and *Kâma* or

desires, or fulfilment of desires.

दिनेदिने *adv.* every day, day by day.

दुर्योधनभीमसेनौ *m. dual,* दुर्योधन and भीमसेन (comp.)

दै *1st conj. Parasm. with* अव, to purify, to cleanse

दो *4th conj. Parasm. with* अव, to cut, to cut off.

द्रविण *n.* wealth, money.

धनुर्ज्या *f.* (ज्या *f.* the string [of a bow]) the string of a bow.

धराधिप *m.* (धरा *f.* the earth, अधिप *m.* a lord) lord of the earth, a king.

धि *6th conj. Parasm. with* सम्, to make peace with.

ध्रुवम् *adv.* certainly.

निर्वन *m. n. f.* without wealth, poor.

न्यायप्रवृत्त *m. n. f.* (न्याय *m.* justice, uprightness, प्रवृत्त *past part* of वृत् *with* प्र to proceed) one whose conduct is just or upright

पद् *4th conj. Âtm. with* सम्, to become

प्रादुस् *adv.* or *prep.* (used with verbs) visible, manifest.

त्रिभीषण *m.* name of a brother of Râvana.

ब्राह्म *m.* a particular form of marriage in use among Brâhmanas.

भयाक्रान्त *m. n. f.* (आक्रान्त *past part. pass.* of क्रम् *with* आ overtaken, overcome) overcome by fear.

मिथ्या *ind. adv.* falsely.

रामभार्या *f.* the wife of Râma.

रुष् *f.* anger.

लोकवाद *m.* the censure of people.

विद्वस् *pres. part.* of विद् to know, knowing

विशिष्ट *m. n. f.* respectable (persons).

व्यास *m.* the great author of the Mahâbhârata, an epic poem.

शकुन्तला *f.* name of a lady, wife of a king named Dushyanta.

शेष *m. n.* remainder, all others.

समन्त्रकम् *adv.* by mantras, i. e., by repeating mantras.

समिध् *f.* small sticks of a sacred tree, such as *udumbara*, to be thrown into the sacrificial fire.

साधारण *m. n. f.* ordinary.

सुरालय *m.* (सुर *m.* a god, आलय *m.* a place of abode) the abode

of the gods, heaven.

हन् *with* नि, to kill, to destroy, to ruin.

Battle-field रणभूमि *f.*

Bent नामित *past part pass of the causal of* नम; रामेण धनुषि नामिते, 'Râma having bent the bow'

Destroyed ध्वस्त *past part. of ध्वस्, उच्छिन्न past part. pass of छिद् with उद्.*

Flee अय् *1st conj. Âtm. with परा* changed to पल.

Gourd कमण्डलु *m.*

Hermit वानप्रस्थ *m* यति *m.*

Length आयाम *m.*

Naked नग्न *m. n. f.*

Person शरीर *n* देह *m.*

Remarriage पुनरुद्वाह *m*

Rudeness अविनय *m.*

Samdhyâ-adoration संध्यावन्दन *n.*

Self-respect स्वाभिमान *m.*

LESSON XII.

SEVENTH CONJUGATION.

1. In this conjugation, न् is inserted between the radical vowel and final consonant before the strong, and न् before the weak, terminations. The rules about the changes of letters given in Lessons IX. and X. ought to be observed in appending the terminations.

2. The original nasal of the root is dropped.

3. ने is inserted before the final of तृद् instead of न् when it is followed by the consonantal strong terminations.

Parasmaipada.

Present.—रुध् 'to obstruct.'

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	रुणध्मि	रुन्ध्वः	रुन्धमः
2nd „	रुणत्सि	रुन्धः	रुन्ध
3rd „	रुणद्दि	रुन्धः	रुन्धन्ति

रुध्+ति-रुणध्+ति by 1. above—रुणध्+धि by II. p. 49—रुणद्+धि or रुणद्दि by VI. pp. 50-51; रुन्धः &c. similarly. In रुणत्सि, the ध् is changed to द् by note† p. 5. F. B.

Imperfect.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अरुणधम्	अरुणध्व	अरुणध्म
2nd „	अरुणत्-द्-	अरुण्दम्	अरुण्द
3rd „	अरुणत्-द्	अरुण्दाम्	अरुणधन्

3rd pers. sing अरुणध्, the termination त् being dropped by I. p. 58-अरुणत्-द् by II p. 58. In the 2nd pers. sing. the द् is optionally changed to Visarga by III. p. 60. अरुण्दाम् &c. like रुणद्धि.

Imperative

1st pers.	रुणधानि	रुणधाव	रुणधाम्
2nd „	रुण्धि	रुण्दम्	रुण्द
3rd „	रुणधु	रुण्दाम्	रुणधन्तु

See 4, p. 12 and 1, p. 50.

Potential.

1st pers.	रुण्ध्याम्	रुण्ध्याव	रुण्ध्याम्
2nd „	रुण्ध्याः	रुण्ध्यातम्	रुण्ध्यात
3rd „	रुण्ध्यात्	रुण्ध्याताम्	रुण्ध्युः

*Ātmanepada.**Present*

1st pers.	रुण्ये	रुण्यहे	रुण्यमहे
2nd „	रुण्यसे	रुण्यथे	रुण्ये
3rd „	रुण्ये	रुण्यते	रुण्यते

Imperfect.

1st pers.	अरुण्यि	अरुण्यहि	अरुण्यमहि
2nd „	अरुण्यः	अरुण्यथाम्	अरुण्यम्
3rd „	अरुण्य	अरुण्यताम्	अरुण्यत

Imperative.

1st pers.	रुण्यै	रुण्यवै	रुण्यमै
2nd „	रुण्यस्व	रुण्यथाम्	रुण्यम्
3rd „	रुण्याम्	रुण्यताम्	रुण्यताम्

Potential.

1st pers.	रुण्यीय	रुण्यीवहि	रुण्यीमहि
2nd „	रुण्यीथाः	रुण्यीथाम्	रुण्यीध्वम्
3rd „	रुण्यीत	रुण्यीयाताम्	रुण्यीरन्

अञ्-Pres. 3rd pers. sing. अनक्ति the nasal being dropped by 2, p. 71 and ञ् changed to क् by note† p. 97 F. B.

Imperf 3rd pers. sing. आनक्-ग्. *Impera. 2nd pers sing.* अङ्गि.
पिष्-Pres. 3rd pers. sing. पिनष्टि, the ति being changed to टि
 by note*, p. 21 F. B.

Impera 2nd pers. sing. पिष्+धि by 1. p. 50 -पिन्ष्+धि by 1. p.
 71-पिन्ष्+दि by note*, p. 21, F. B.-पिन्ड्+दि by VI. pp. 50-51
 -पिण्ड् by VIII. pp. 51-52.

Imperf. 3rd pers. sing. अपिनष् by 1. p. 71 and I. p. 58-अपि
 नद्-ङ् by II. p. 58.

रिच्-Parasm. Pres. 3rd pers. sing रिणच्+ति-रिणक्+ति, by
 note†, p. 97, F. B.-रिणक्ति. *Impera. 2nd pers sing.* रिङ्गि *Imperf.*
3rd pers. sing. अरिणक्-ग्.

भिद्-Parasm Pres. 3rd pers. sing. भिनति *Impera. 2nd pers.*
sing भिन्दि. *Imperf. 2nd pers. sing* अभिनत्-द्-.

हिस्-Impera. 2nd pers. sing हिन्धि, स् being dropped by I.
 p. 35. *Imperf. 3rd pers. sing.* अहिनत्-द्; *2nd pers. sing* अहिनत्-
 द्-: by IV. p. 60.

तृद्-Pres 3rd. pers sing. तृणेद्+ति by 3. p 71-तृणेद्+ति-तृणेद्
 +धि-तृणेद्+दि-तृणेदि just like लेदि p. 49; *तृणः dual*, तृ + न् + ह् +
 अन्ति-तृहन्ति by VIII pp 51-52. Similarly, अतृणेद् like अलेद्.

दीनाय याचमानाय धनं ददतं मां मा रुन्धि पापमेव तस्मा-
 त्त्वामाभ्रयेत् ।

किर्मीरस्य शरीरं चूर्णवदपिनङ्गीमसेनः ।

रिपोः करिणां गण्डस्थलान्यभिन्दत वीराः ।

अद्यप्रभृति त्वां कोशागारे नियुनज्मि तदात्मनोऽधिकारेऽप्र-
 मत्तो भव ।

तस्यां तवानुरागमस्माकं पुरो व्यर्थं किं व्यनक्षि किं तेन
 लभेथाः । तामेव गच्छ ।

अरण्ये केचित्पशवोऽन्यान्हिंसन्त्यतस्तान्हिंस्रान्ब्रुवन्ति ।

रेरे पान्था जाले निपतितोऽहम् । अत्रागत्य मे पाशांश्छिन्त ।

यत्किञ्चिल्लभसे तद्गुञ्जीथाः । अन्यस्य कस्यचिद्धनं मा गृध्य ।

न हिंस्यात्सर्वाणि भूतानीत्येतं विधिमक्षरशो जैना अनुसरन्ति ।

स्वगृहमागतमार्धिनं रघुः कियद्भस्विभ्यते त्वमेत्यन्वयुङ्क्त ।

रात्रौ नाभुञ्जि मह्यं किञ्चिद्भक्षयितुं देहि ।
 वेत्ति सर्वाणि शास्त्राणि गर्वस्तस्य न विद्यते ।
 विन्दते धर्मं सदा सद्भिस्तेषु पूजां च विन्दति ॥
 वृणक्ति वृजिनैः सङ्गं वृक्ते च वृषलैः सह ।
 वर्ज्यनार्जवोपेतैः स वर्जयति दुर्जनैः ॥
 न संपृणक्ति कृपणैः संपृक्ते न पृथग्जनैः ।
 संपर्चति सदाचारैः संपर्चयति पण्डितैः ॥
 नियुङ्क्ते गुल्मपालान् स नियोजति नियोगिनः ।
 नियोजयत्यनीकस्थान् स्वयं चात्मनि युज्यते ॥
 न हिनास्ति वृथा जन्तूस्तृणान्यपि न हिंसति ।
 तमेव हिंसयत्येकं यस्तदाज्ञां विलङ्घते ॥
 खिद्यतेऽसौ न भृत्येषु याचकेषु न खिन्दति ।
 खिन्दते तेष्वेव ये द्रव्यं दीयमानं न गृह्णते ॥
 प्रणिङ्क्ते दक्षिणीयानां विप्राणां चरणौ च सः ।
 यत्पादौ मुकुटज्योत्स्नाजलैर्ननेक्ति राजकम् ॥
 छिनत्ति संशयं शास्त्रे विदुषां सूक्तिभिस्सदा ।
 छेदयत्यसिधाराभिर्विद्विषां मस्तकं च सः ॥
 मनो नोद्विजते तस्य ददतोर्थमहर्निशम् ।
 उद्विनक्ति तु संसारादसारात्तत्त्ववेदिनः ॥
 केचिद्दुष्टेभ्यः धावन्ति प्रद्युम्नाय च केचन ।
 नोद्युङ्क्ते कोऽपि धर्माय सर्वाभिप्रेतहेतवे ॥
 पीडाकरममित्राणां कर्तव्यमिति शक्रजित् ।
 अब्रवीत् खड्गकृष्णश्च तस्या मूर्धानमच्छिनत्* ॥
 तृणेहि देहमात्मीयं त्वं वाचं न ददासि चेत् ॥
 कामान्दुग्धे विप्रकर्षत्यलक्ष्मीं कीर्तिं सूते दुष्कृतं या हिनस्ति ।
 तां चाप्येतां मातरं मङ्गलानां धेनुं धीराः सूनुतां वाचमाहुः ॥

* छ following a vowel is changed to च्छ. This change takes place optionally when the vowel is long and at the end of a word or grammatical form, but after ना (negative particle) and आ (preposition) it is necessary.

I would cut down [छिद्] the branch of the tree if Hari should not prevent [रुध्] me.

He pounded [धुद्] those medicinal drugs to give them to his brother, who is ill.

Many Brâhmanas dined [भुज्] every day in the Vis'râma-palace with the last Brâhmana king.

A whirlwind destroys [भञ्ज्] trees and houses.

I laid open [अञ्ज् with वि] my griefs to (before) him and his heart was melted* with pity.

Let thy honour appoint [युज् with नि] him to the post of commander of the forces ; he is a brave and skilful man.

Why do you prevent [रुध्] me [from] going to Kâs'î ?

When and where dost thou dine [भुज्] usually ?

We grind [पिष्] our corn with our hands in India ; in England they grind by means of machines.

Whom shall I appoint [युज् with नि] to the office of counsellor ?

I now particularise [निष् with वि] the different kinds of brutes.

Do not destroy [भञ्ज्] all his hopes of prosperity.

The Yavana besieged [रुध्] Sâketa.

VOCABULARY XII.

Roots of the Seventh Conjugation.

अञ्ज् *Parasm* to anoint ; *with*
वि, to make manifest, or lay
open.

इन्ध् *Âtm.* to kindle.

धुद् *Parasm.* and *Âtm.* to pound,
to reduce to powder or dust.

खिद् *Âtm.* to be distressed,
to be displeased or offended.

छिद् *Parasm.* and *Âtm.* to cut.

तुह् *Parasm* to kill, to destroy.

पिष् *Parasm.* to grind.

पृच् *Parasm.* *with सम्*, to come
in contact, to associate.

भञ्ज् *Parasm.* to destroy, to break.

भिद् *Parasm* and *Âtm* to split

भुज् *Parasm.* to enjoy ; *Âtm* to
dine, to eat.

युज् *Parasm.* and *Âtm.* to join ;

* Sanskrit idiom. Was wet with pity.

with अद्, to put a question to; *with नि*, to appoint; *with उद्*, to endeavour, to exert.
रिच् Parasm. and *Âtm.* to evaluate.
रह् Parasm and *Âtm* to obstruct, to prevent, to besiege

विज् Parasm. with उद्, to tremble, to fear, to be disgusted [cuss.
विद् Âtm. to reason upon. to discuss.
वृज् Parasm. to avoid, to shun.
शिष् Parasm. to distinguish; *with वि*, to particularise
हिंस् Parasm. to kill, to destroy.

अक्षरशः adv. literally
अगार n. house.
अद्यप्रभृति adv (अद्य to-day, and प्रभृति from) from to-day, or henceforward.
अधिकार m. post, power, office.
अनार्जवोपेत m. n. f. (अन् not, आर्जव *n.* straightness, straightforwardness, उपेत *past part pass.* of इ with उप accompanied) not possessed of straightforwardness, one who is without straightforwardness.
अनीकस्थ m. n. f. (अनीक *n.* an army, स्था to stand) one in the army, a soldier.
अन्य pron. another.
अप्रमत्त m. n. f. (अ and प्रमत्त careless) not careless, careful.
अर्थिन् m. a suppliant.
अलक्ष्मी f. bad luck, poverty.
असार m. n. f. (सार *m.* essence) unsubstantial, unprofitable, useless
असिधारा f (धारा *f.* edge) the edge of a sword.
अहर्निशम् adv day and night.
आत्मीय m. n. f. one's own.
काम m. desire.
कियत् m. n. f. how much.
किर्मीर m. name of a giant

कृपण m. n. f. mean, miserly, little-minded.
कृप् 1st conj Parasm. to draw; *with वि* and *प्र*, to make worse, to reduce.
कोशागार n. a store-house, a treasure-house.
खड्गकृष्ट m. n. f. (खड्ग *m.* a sword) one who has drawn out his sword
खिद् 4th conj Âtm. and *6th conj. Parasm* to be distressed, to be displeased or offended.
गण्डस्थल n. temples of an elephant.
गुल्मपाल m. (गुल्म *m.* a fort) protector or keeper of a fort.
गृह् 4th conj. Parasm. to be greedy for, to covet.
चूर्ण m. n. dust, powder; *चूर्णवत्* like dust, to dust.
चेत् ind if. [divide
छिद् 10th conj. to cut off, to
जैन m follower of Jina, a person belonging to the Jaina sect.
तत्त्ववेदिन् m. n. f. one who knows the truth or real philosophy.
दक्षिणीय m. n. f. deserving of *dakṣhiṇā*.
दीन m. n. f. poor.
दुष्कृत n. a wicked deed, wickedness, sin

युञ्ज *n.* wealth. [wash.
 निञ्ज 2nd conj. *Ātm.* with प्र, to
 नियोगिन् *m.* a minister, an officer
 पान्थ *m.* a traveller.
 पाश *m.* a net, a snare. [pain
 पीडाकर *m. n. f.* that which gives
 पृच्छ 1st conj. *Parasm*, 2nd conj.
Ātm. and 10th conj. with सम्,
 to come in contact, to associate.
 पृथग्जन *m.* a low person, a mean
 fellow.
 प्रयुञ्ज *m.* the god of love.
 मङ्गल *n.* welfare, prosperity,
 what is holy.
 मस्तक *m n* the head
 सुकुटज्योत्स्नाजल *n.* (सुकुट *n.* a
 crown) the water [in the
 form] of the light or lustre
 of crowns.
 मूर्धन् *m.* the head.
 यत्पाद *m.* whose foot. [mind.
 युञ् 4th conj. *Ātm.* to curb one's
 युञ् 1st conj. *Parasm.* and 10th
 conj. to unite; with नि, to
 appoint. [the kings.
 राजक *n.* multitude of kings, all
 विञ् 6th conj. *Ātm.* with उद्, to
 tremble, to fear, to be disgust-
 विप्र *m.* a Brāhmaṇa. [ed.

वृञ् 1st conj. *Parasm*, 2nd conj.
Ātm. and 10th conj. to avoid,
 to shun.
 वृजिन *m.* a wicked person.
 वृथा *adv.* in vain, uselessly.
 वृषल *m.* a S'ūdra, a sinner, a
 reprobate.
 शकजित् *m.* the conqueror of
 S'akra or Indra, the son of
 Rāvana.
 श्रि 1st conj. *Parasm.* and *Ātm.*
 with आ, to cling to, to go to,
 to resort to.
 सदाचार *m. n. f.* (सत् *m. n. f.*
 good, आचार *m.* conduct) one
 whose conduct is good.
 सर्वाभिप्रेतहेतु *m.* (अभिप्रेत *past*
part. pass. of इ with अभि and
 प्र desired, aimed at) the
 cause of [the attainment of]
 all desired objects.
 सक्ति *f.* (सु good, उक्ति *f.* speech)
 good words or speech, correct
 exposition .
 सन्त *m. n. f.* agreeable, pleasant.
 हिंस् 1st conj. *Parasm.* and 10th
 conj. to kill, to destroy. [ous.
 हिंस्र *m. n. f.* murderous, carnivor-

Brāhmaṇa-king ब्राह्मणराज *m.*
 Branch शाखा *f.*
 Brute पशु *m.*
 Counsellor मन्त्रिन् *m.* धीसचिव *m.*
 Different विविध *m. n. f.*
 Ill रुग्ण *m. n. f.*
 Medicinal drug औषधि *f.*
 Office अधिकार *m.*

Pity दया *f.*; दयाद्रं *m. n. f.* melted
 Post पद *n.* [with pity.
 Sāketa साकेत *n.* name of a town.
 Skilful चतुर *m. n. f.* कुशल *m. n. f.*
 Usually प्रायेण *ind. adv.* प्रायः
ind. adv.
 Vis'rāma-palace विश्रामप्रासाद *m.*
 Whirlwind चक्रवात *m.* झञ्झावात *m.*

LESSON XIII.

NON-CONJUGATIONAL TENSES.

Perfect.

1. *General.*—The augment इ is prefixed to those non-conjugational terminations which begin with any consonant except य्, before they are applied to certain primitive* roots. Such roots we will call *set* and the others *amt*. The number of the former is far greater than that of the latter; but the latter are more important, and are more generally to be met with in Sanskrit literature.†

2. The following are the terminations of the Perfect:—

* *I.e.* such roots as consist of one syllable only. There are derived roots such as those of the 10th conjugation (*e. g.* चोरय, कथय), causals, &c., which are always *set*.

† The following verses separating the *set* from the *amt* roots may be learned by heart by the pupil, as easier to remember than long lists.—

उद्दन्तैर्वैतिरुग्गुशीस्नुनुक्षुभिर्डीङ्गिभिः । वृङ्क्वृञ्भ्या च विनैकाचोऽजन्तेषु निहताः ।
स्मृताः ॥ *I. e.* amongst roots ending in a vowel, all consisting of one syllable, with the exception of those that end in ऊत् and ऋत् (*i. e.* long ऊ and long ऋ), of यु and the others that follow, are अनुदात्त or *amt*; *v. e.* again, of roots of one syllable ending in a vowel, those that end in ऊ and ऋ and the others enumerated are *set*, and all the rest *amt*. डीङ्, *i. e.*, डी 'to fly,' *Ātm.*; वृङ्, *i. e.*, वृ *Ātm.*, वृञ्, *i. e.*, वृ *Ātm.* and *Parasm.*

शङ् पञ् मुञ् रिञ् वञ् विञ् सिञ् प्रच्छि त्यञ् निजिर् भज् । भञ् भुञ् भ्रञ् मस्जि यञ् युञ् रुञ् रञ्ज् विजिर् स्वाञ्जि सञ्ज् सृज् ॥ अद् छुद् खिद् छिद् तुदि नुद् पद्य भिद् विद्यतिर् विनद् । णद् सदी स्विद्यति स्कान्दि हदी कुब् क्षुधि बुध्यती । बन्धिर् युधि रुधी राधि व्यध् शुव् साधि सिध्यती ॥ मन्य इञ् आप् क्षिप् छुपि तप् तिपस्तृप्यति दृप्यती । लिप् लुप् वप् शप् स्वप् सृपि यभ् रभ् लभ् गभ् नभ् यमी रमिः ॥ कुशिर् दंशि दिशी दृश् मुश् रिश् रुश् लिश् विश् स्पृशः कृषि । त्विष् तुष् द्विष् दुष् पुष्य पिष् विष् शिष् शुष् क्षिप्यतयो घषिः ॥ वसतिर् दह् दिहि दुहो नह् मिह् रुह् लिह् वहिस्तथा । अनुदात्ता हलन्तेषु धातवो व्यधिकं शतम् ॥ In these verses the *amt* roots are enumerated. For the exigencies of the metre, some roots have an इ attached to them, and some others have their conjugational sign and ति added on. The word अनुदात्त in the last line is equivalent to *amt*.

The statements made in these verses are true generally in non-conjugational tenses, but in *special cases* they require modifications. The modifications necessary in the case of the Perfect are noticed above in the text.

Parasmaipada.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अ	व	म
2nd „	थ	अथुस्	अ
3rd „	अ	अतुस्	उस्

3. Here there are only three terminations, viz., थ, व and म, capable of taking the augment इ. (a) In the case of कृ, सृ, भृ, ट, स्तु, दु, सु, and श्रु, they do not take it; while, (b) as applied to all other roots व, म, and थ do take इ; but (c) थ in the case of *aniṭ* roots ending in short ऋ does not admit it, while (d) after *aniṭ* roots with a final vowel or having an अ in them, it takes it optionally.

Ātmanepada.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ए	वहे	महे
2nd „	से	आथे	ध्वे
3rd „	ए	आति	इरे

4. The learner will see that these terminations, with the exception of the singular and plural of the third person, are the same as those of the Present of the 2nd group of conjugations. Unaugmented ध्वे becomes द्वे when in a form it is preceded by any vowel except अ or आ. When it takes इ, it undergoes the change optionally when that इ is preceded by य्, र्, ल्, व्, or ह्.

5. The terminations capable of taking इ do admit it after all roots except the eight enumerated above.

6. A few roots, such as गुप् (1st conj. par.), त्रप्, सिप् 1st conj. 'to turn out auspiciously' or 'to regulate,' क्षम्* मृज्, क्लिद्, अज्, स्यन्द्, कृप्, गुह्, गाह्, रय्, नय्, वृप्, दृप्, गृह्, दुह्, खद्, खह्, लिह्, अश् 'to pervade,' &c., which are optionally *set* in all non-conjugational tenses, are so in the Perfect also. स्तृप्, सू 2nd & 4th conj., घृ 5th & 9th conj., are also optionally *set* but in the Perfect they admit इ necessarily before all except थ.

7. *Base.* The initial consonant with the following vowel

* In the case in which this root does not admit of इ the forms of the 1st pers. dual and plural are चक्ष्वहे and चक्ष्वमहे, i. e., the म् is changed to ण्. The rule is that the final म् of a root is changed to ण् when followed by व् or म्.

† स्तृ is necessarily *set* in the Second Future and the Conditional.

is reduplicated according to the rules given in Lesson XI. An initial vowel is reduplicated without the following consonant.

8. The reduplicative इ is changed to इय्, and उ to उय्, when followed by a dissimilar vowel, and when it is not, the two vowels combine and form (long) ई, and (long) ऊ. The reduplicative इ of the root इ 'to go' is lengthened before the weak terminations of the perfect.

Thus उय्-उयय् by 7 above,—by 9 below उओय् and by this उवोय् So इय्-इयय्-इयय्-इयेय्. When no Guna takes place we have उय्-उयय्-ऊय् and इय्-इयय्-ईय्; also इ-इइ-ईइ, and the last इ being changed to य् by 10, p. 38, we have ईयतुः-ईयुः.

9. The dual and the plural terminations of the Parasmaipada and all Âtmanepada ones are weak, and the singulars of the former strong. (a) The penultimate short vowel takes its Guna substitute before the latter, and (b) the final vowel and the penultimate अ take Vriddhi optionally in the first and necessarily in the third person singular. (c) In the 2nd person singular, the ending vowel takes Guna and the penultimate अ remains unchanged.

बुध् Parasm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	बुबोध	बुबुधिव	बुबुधिम
2nd „	बुबोधियथ	बुबुधयुः	बुबुध
3rd „	बुबोध	बुबुधतुः	बुबुधुः

बुध्-बुबुध् by 7— बुबोध् by 9 (a)—बुबोध, बुबुधिव—see 3 (b) p 79

Âtm.

1st pers.	बुबुधे	बुबुधिवहे	बुबुधिमहे
2nd „	बुबुधिये	बुबुधाये	बुबुधिध्वे
3rd „	बुबुधे	बुबुधाते	बुबुधिरे

कृ Parasm.

1st pers.	चकार-चकर	चकृव	चकृम
2nd „	चकर्थ	चकथुः	चक
3rd „	चकार	चकतुः	चकुः

कृ-कृकृ-कृ by 2 b. and 2 c. p. 63—चकार्-चकर् by 9 (b) above—चकार-चकर. चकृव, चकर्थ &c. by 3 (a) p. 79.

	<i>Ātm.</i>		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	चक्रे	चक्रवहे	चक्रमहे
2nd „	चकृषे	चक्राथे	चक्रुहे
3rd „	चक्रे	चक्राते	चक्रिरे

For द्वे see 4, p 79.

नी *Parasm*

1st pers.	निनाय-निनय	निन्यिव	निन्यिम
2nd „	निनयिथ-निनेथ	निन्यथुः	निन्य
3rd „	निनाय	निन्यतुः	निन्युः

नी-नीनी by 7, pp. 79-80-निनी by 2 e p. 63-निनै by 9 (b) p 80-
निनाय 3rd pers sing.; निनी-निन्यतुः by I p. 65 See also 3 (d) p
79 and 9 (c), p 80 for निनयिथ-निनेथ

Ātm 1st pers निन्ये-निन्यिवहे-निन्यिमहे &c.

गद् 3rd pers. जगाद-जगदतुः-जगदुः &c &c.

10. Roots ending in ऋ preceded by a conjunct consonant, and in (long) ॠ, and the roots जागृ and ॠ change the final vowel to its Guna, i. e., अर् before even the weak terminations of this tense. शृ, दृ, and पृ do it optionally, and shorten the vowel when they do not. ऋच्छ् also changes its initial to its Guna.

सृ

1st pers.	सस्मार-सस्मर	सस्मरिव	सस्मरिम
2nd „	सस्मर्थ	सस्मरथुः	सस्मर
3rd „	सस्मार	सस्मरतुः	सस्मरुः

See 2 c p 63 and 3 (b) and (c) p. 79. शशार, शशरतुः-शश्रुतुः, शशरुः-शश्रुः &c.

11. A few roots of the 6th conjugation such as कुद्, स्कृद्, चुद्, स्फुर्, न्, and धृ, do not take Guna or Vṛiddhi even before strong terminations except those of the 1st and 3rd pers. sing. of the Perfect, the अय of the causal, and the इ of the third pers. sing. of the Passive Aorist; तुत्रोट, तुवृटिथ.

12. Some roots, such as अस् and ब्रू, are defective, and have no forms for the non-conjugational tenses.

13. In the case of roots ending in आ, (a) the termination अ of the singulars of the 1st and 3rd person Parasmaipada is replaced by औ. (b) The final आ is dropped before the weak terminations beginning with a vowel, and before such as take the augment इ.

ज्ञा *Prasam.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	जज्ञौ	जज्ञिव	जज्ञिम
2nd „	जज्ञिथ-जज्ञाथ	जज्ञथुः	जज्ञ
3rd „	जज्ञौ	जज्ञतुः	जज्ञुः

ज्ञा-जज्ञा, and अ being changed to औ, we have जज्ञौ. आ being dropped before इथ (see 3(d) p. 79) and the vowel terminations we have जज्ञ्+इथ=जज्ञिथ, and also जज्ञथुः &c.

14. The final ए, ऐ, and ओ of roots is replaced by आ before all terminations whatever, except those of the conjugational tenses and the present participle.

ग्लै-3rd pers. जग्लौ-जग्लतुः-जग्लुः. 2nd pers. जग्लिथ-जग्लाथ &c.

15. (a) भू, as reduplicated, assumes the form बभूव् (b) The ज् of जि is changed to ग्, the ह् of हि to घ्, and the च् of चि to क् optionally, in the Perfect.

बभूव, बभूविथ; जिगाय-जिगय, जिग्यिव, जिगेथ-जिगयिथ, 3 (d) p. 79; जिघाय; चिकाय or चिचाय.

16. The penultimate अ of गम्, हन्, जन्, खन्, and घस् is dropped before the weak terminations. ह् becomes घ् throughout, and जन् and घस् after dropping अ, become ज्ञ् and क्ष् respectively.

	हन्.		
1st pers.	जघान-जघन	जघ्निव	जघ्निम
2nd „	जघनिथ-जघन्थ	जघ्नथुः	जघ्न
3rd „	जघान	जघ्नतुः	जघ्नुः

17. The base of इ with अधि 'to study' is अधिजगा in the Perfect. अधिजगे, अधिजगाते, अधिजगिरे &c.

18. (a) सृज् and दृश् substitute र for क् i. e., become स्रज् and द्रश् when followed by a consonantal strong termination. (b) These roots admit of इ optionally in the case of थ्.

सृज्-सृसृज्-ससृज्-ससृज्+थ-सस्रज्+थ by above-सस्रप्+थ by IX. p. 52-सस्रप्+ठ by note* p 21 F B.—सस्रष्ट.

Similarly दद्रष्ट. Also सस्रजिथ and ददर्शिथ. प्रच्छ्-पप्रच्छिथ-पप्रष्ट by 3 (d) p 79.

19. *Ant* roots having क् for their penultimate change it to र optionally, when followed by a strong* termination beginning with a hard consonant; as दद्रप्थ or ददप्थ, तत्रप्थ or ततप्थ. Also ददर्पिथ and ततर्पिथ.

* I e., any termination which occasions a Guna or Vriiddhi change in the preceding.

20. अद् substitutes वस् optionally in the Perfect. When so substituted वस् takes इ necessarily before थ. For the weak forms see 16 above.

21. The Perfect shows that the action took place at a very remote time, or that it was not witnessed by the speaker. It is generally used to narrate events of the remote past ; and in the first person it shows something done by the speaker of which he was unconscious, or which he wants to hide by affirming the opposite.

बहु जगद पुरस्तात्तस्य मत्ता किलाहम् ।

कलिङ्गेष्ववसः । नाहं कलिङ्गाञ्जगाम ।

पुरा किल दुष्यन्तो नाम राजा बभूव । स एकदा मृगयां कर्तुं वनमियाय । तं तस्य सैनिका अमात्याश्चानुजग्मुः । तस्मिन्कानने दुष्यन्तो बहून्मृगाञ्जघान । एकं मृगं पलायमानमनुसरन्मार्गे दिव्याश्रमपदं ददर्श । तस्य सैनिकाः पूर्वस्मिन्नेव स्थाने तस्थुः । कण्वस्यायमृषेराश्रम इति ज्ञात्वा तं प्रविवेश । प्रविश्य च को नु भो अत्रेति पप्रच्छ । कण्वस्य कृतिका दुहिता शकुन्तलाश्रमाद्बहिरागत्य दुष्यन्तं स्वागतं व्याजहार । शकुन्तलां चारुसर्वाङ्गीं दृष्ट्वा दुष्यन्तस्तां चकमे । तस्याः पाणिं गान्धर्वेण विधिना राजा जग्राह । अनन्तरं कंचित्कालं तावुभौ तस्मिन्नाश्रमे चिक्रीडतुः । रममाणं राजानं प्रेक्ष्य सैनिकाः पुरं निववृतिरे । राजापि पश्चात्स्वं नगरमुपययौ ।

कियद्वसु ब्राह्मणेभ्यो यूयं दद । न वयं तेभ्यः किञ्चिद्दिम ।

उन्मादं वीक्ष्य पद्मानां कुमुदानां च मन्दताम् ।

क्षणिकत्वं विभूतीनां चेतसा निश्चिकाय सः ॥

शुश्राव रामस्तत्सर्वं प्रतस्थे च ससैनिकः ॥

तस्तनुर्जज्वलुर्मल्लुर्जग्लुर्लुठिरे क्षताः ।

मुमूर्च्छुर्ववमू रक्तं तत्पुष्पभये भटाः ॥

जम्बुमाली जहौ प्राणान् ग्राव्णा मारुतिना हतः ॥

बभ्राण स न मे मायां जिगायेन्द्रोऽपि किं नृभिः ॥

A king named Gādhi gave [दा] his daughter to Rīchika, the son of Bhṛigu.

She gave birth [स्] to a son, named Jamadagni.

Jamadagni married [नी* with परि] Renukâ.

He once got very angry [कुप्] with her for her indiscretion, and commanded [दिस्] her sons to kill her.

None did [कृ] it except his youngest son Paras'urâma.

He cut off [छिद्] her head with his axe.

Jamadagni was pleased [तुप्] with the act, and said [धा Âtm. with अभि], "O son, choose a gift."

Paras'urâma begged [वृ] that his mother might be restored to life again (revive), and be free from her sin.

Then said [ह् Âtm. with वि and आ] Jamadagni, "So let it be," and Renukâ rose up [स्था with उद्] alive.

Some time after, king Kârtavîrya came [गम् with आ] to the hermitage.

And he and his soldiers destroyed [भञ्ज्] all the trees, laid waste [उत्सर्वा कृ] the ground, and carried off [ह् with अप] the Rishi's cows. Paras'urama was [भू] not at home. When he came, he fought [युद् Âtm.] with Kârtavîrya and killed [हन्] him.

When the sons of Kârtavîrya heard [श्रु] of this, they were very angry [क्रुद्] and went [गम्] to the hermitage.

Observing Jamadagni alone, they discharged [क्षिप् or उच्च] arrows at him and killed him.

When Paras'urâma returned [वृत् with नि] home, he was enraged, and resolved [चि with निस्] to exterminate the Kshatriyas.

He asked [प्रच्छ् or युज् with अद्] the sons of Kârtavîrya, "Did you kill my father?" "No; we never killed him," said [गद्] they.

But Paras'urâma knew [ज्ञा] that they were guilty, and killed them and all other Kshatriyas.

* All roots beginning with न् except नर्द्, नट् 10th conj., नाथ्, नाथ्, नन्द्, नक्, नृ, and नृत् change the न् to ण् when preceded by a preposition containing र्. Between the र् and the न्, those letters only which are given in note || p. 15 F. B. may intervene and not others. According to some नाथ्, नृ, and नर्द् are not exceptions,

VOCABULARY XIII.

उत् 1st conj. *Parasm.* to go.

उन्माद *m* joy, bloom.

उपरि *adv.* above. [both sides.

उभय *pron m. n. f.* belonging to
एकदा *adv.* once

कण्व *m.* name of a Rishi.

कम् 10th* conj. *Ātm* to love.

कलिङ्ग *m* name of a country (in
कानन *n.* a forest [the plur.])

कुसुद *n* a night lotus

कृतिका *f* adopted (daughter).

कुब् 4th conj. *Parasm.* to be en-
raged.

क्षणिकत्व *n.* momentariness

क्षत *past part. pass.* of क्षण् ,
wounded.

गद् 1st conj. *Parasm.* to speak

गान्धर्व *m* a particular form of
marriage in which the only thing
essential is the mutual consent
of the bridegroom and the

गुप् 1st conj. to protect. [bride.

यावन् *m.* a stone.

घस् 1st conj *Parasm.* to eat.

चारुसर्वाङ्गी *f.* (चारु beautiful, स-
र्वाङ्ग all limbs) having all
limbs beautiful. [conclude.

चि *with* निस्, to determine, to

जम्बुमालिन् *m* name of a Rākshasa.

ज्वल् 1st conj. *Parasm.* to be ar-
dent, to glow.

तृष् 4th conj. *Parasm.* to feel
thirsty.

दिव्याश्रमपद *n.* (दिव्य celestial,
आश्रमपद *n* hermitage) beau-
tiful hermitage,

दृप् 4th conj. *Parasm.* to be proud.

दृ 1st conj. *Parasm.* to run.

हु *ind.* a particle showing doubt
or guess.

पद्म *n.* a lotus that blooms by day.

पलायमान (*pres part.* of अय् 1st
conj. *Ātm* to go, with परा, the
रा being changed to ला) run-
ning.

पुरस्ताद् *adv.* before, in front.

पूर्व *pron.* previous (person or
बहिस् *adv.* out. [thing].)

भण् 1st conj. *Parasm.* to speak.

मत्त *past part.* of मद् intoxicated.

मन्दता *f.* dullness, withered con-
dition.

माया *f.* jugglery, deceitful tricks.

मूर्च्छ् 1st conj. *Parasm.* to faint.

मृगया *f.* chase, hunting.

म्लै 1st conj. *Parasm.* to grow
weary, to become faint or

रक्त *n.* blood. [languid.

रध् 4th conj. *Parasm.* to hurt.

लुद् 1st conj. *Ātm.* to roll on the
ground.

वम् 1st conj. *Parasm.* to vomit.

* The termination अय् of the 10th conj. is optionally dropped in the non-conjugational tenses, in the case of this root. All other roots of this conjugation preserve the अय् with the final अ dropped in all non-conjugational tenses and moods, except the Benedictive *Parasm.* and *Aorist*.

आय् is optionally added to this and the other roots given in Art. 1 p.1 in the non-conjugational tenses and moods.

इत् and जम् insert a न् after their अ before terminations beginning with a vowel; as रन्व् Perf. 3rd pers. sing. The vowel here does not take Vriddhi because it ceases to be the penultimate when न् is inserted.

रध्, however, does not insert the न् in the *Aorist* or when it takes इ, except in the Perfect.

विभूति *f.* wealth, prosperity.

ससैनिक *m. n. f.* accompanied by soldiers

सिद् 1st conj. *Parasm.* to regulate, to turn out well or auspiciously.

स्तन् 1st conj. *Parasm* to cry, to thunder [affection to.

बिद् 4th conj. *Parasm* to bear

स्तु 2nd conj. *Parasm.* to flow.

स्त 1st conj. *Parasm* to sound.

हत् *past part. pass* of हन्, struck.

Alive जीवन्ती *f. pres. part act.* of जीव्, सजीवा *f.* (जीव *m.* life and स for सह *ind* with).

Axe परशु *m.* [Rishi

Bhrigu भृगु *m.* the name of a

Except कृते *ind* *

Exterminate मृत् 10th conj. with उद्; उन्मूलयितुम् *inf.*

Free मुक्त *past pass. part* of मुच्, मुक्ता *f.*; to be free मुच् *pass.*

Gâdhi गाधि *m.* the name of a king.

Indiscretion व्यभिचार *m.* [Rishi.

Jamadagni जमदग्नि *m.* name of a

Kârtavîrya कर्तवीर्य *m.* the name of a king killed by Paras'urâma.

Named नाम *ind* नाम्ना *instr. sing* of नामन्.

Never नैव *ind.* न कर्हिचित् *ind.*

Reṇukâ रेणुका *f.* wife of Jamadagni and mother of Paras'urâma

Revive जीव् with पुनर्.

Rîchika रीचीक *m.* name of a Rishi.

Very भृशम् *adv.*

Youngest कनिष्ठ *m, n. f.*

LESSON XIV.

PERFECT—continued.

1. When a root has an अ between two simple consonants, and the radical consonant is not changed in reduplication, the अ is replaced by ए and the reduplicative syllable dropped before the weak terminations, and before the थ् of the 2nd person singular of the Parasmaipada when it takes इ.

तन्-

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	ततान-ततन	तेनिव	तेनिम
2nd „	तेनिथ	तेनथुः	तेन
3rd „	ततान	तेनतुः	तेतुः

तन् meets all the conditions in the rule; नन्द् does not, because it has a conjunct consonant; and गद् and भण्, because in the reduplicative syllable their initial consonants become ज् and ब् respectively.

* कृते governs the Ablative.

Therefore we have

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
3rd pers.	ननन्द	ननन्दतुः	ननन्दुः
"	जगाद	जगदतुः	जगदुः
"	बभाण	बभणतुः	बभणुः

and not नेन्दतुः, गेदतुः, भेणतुः, &c.

2nd pers. sing. of पच्, पेचिथ-पपकथ; of शक्, शेकिथ-शशकथ. थ takes इ optionally by 3 (d), p. 79. When it does take it, the above change takes place, and not when it does not. च् is changed to क् by note †, p. 97, F. B.

2. The roots तृ, फल्, भञ्, त्रप्, and राङ् (5th conj.) when it means 'to offend,' change their अ or आ to ए similarly, and जृ, भ्रम्, त्रस्, फण्, राज्, भ्राज्, भ्राश्, भ्लाश्, स्यम् and स्वन् do it optionally.

The roots here enumerated do not come under the general rule in 1.

तृ-ततृ by 2 e., p. 63 -ततर् + अतुः by 10, p. 81, and by the above तेरतुः. So त्रेपे-त्रेपाते, &c. बभ्राम-बभ्रमतुः or भ्रेमतुः-बभ्रसुः or भ्रेसुः, &c.

3. Roots beginning with व् and the roots शस् and दद् do not undergo this change.

वस्-3rd pers ववाम-ववमतुः-ववसुः.

4. The following roots and some others change their य्, व् and र्, to इ, उ and ऋ respectively before weak terminations generally—*वच्, यज्, वप्, वह्, वस् 1st conj., वे, व्ये, ह्वे, भि, वद्, स्वप्, ज्या, वश्, व्यच्, प्रच्छ्, व्रश्च, भ्रस्ज्, ग्रह् and व्यच्. From this list प्रच्छ्, व्रश्च and भ्रस्ज् are to be removed in the case of the Perfect. This change or the vowel so substituted is called *Samprasârana*.

5. Before the strong terminations of the Perfect, *Samprasârana* takes place in the reduplicative syllable only. the reduplicative syllable of व्यश्च is वि throughout.

6. The vowel following a *Samprasârana* is dropped.

7. When the two members of a conjunct are capable of taking *Samprasârana*, the latter only takes it.

* This change does not take place when the first eleven of the roots in the text are followed by the weak terminations of the conjugational tenses, where possible.

	यञ्.			Ātm.		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	इयाज-इयज	ईजिव	ईजिम	ईजे	ईजिवहे	ईजिमहे
2nd „	इयजिथ-इयष्ठ	ईजथुः	ईज	ईजिषे	ईजाथे	ईजिध्वे
3rd „	इयाज	ईजतुः	ईसुः	ईजे	ईजाते	ईजिरे

यञ्-ययञ्-इअयञ् by 5-इयञ् by 6-इयाज. यञ्-इञ् by 4 and 6-इइञ्-
 ईञ्+अतुः-ईजतुः. यञ्-इयजिथ or इयञ्+थ by 3 (d) p. 79-इयप्+थ
 by IX, p. 52-इयप्+ठ-इयष्ठ by note* p 21, F. B व्यध्-व्यव्यध्*-विअ-
 व्यध् by 5 and 7-विव्यध् by 6-विव्याध्. स्वप्-स्वस्वप्-सुस्वप्-सुष्वप्+
 अ-सुष्वाप् व्यध्-विध्-विविध्+अतुः-विविधतुः. स्वप्-सुप्-सुषुप्+अतुः-सु-
 षुपतुः. वच्—3rd pers *Parasm.* उवाच, ऊचतुः, ऊचुः—2nd pers *sing.*
 उवचिथ or उवक्थ. *Ātm.* ऊचे, ऊचाते, &c

I. (a) The ह् of the roots द्रुह्, मुह्, स्नुह्, and स्निह् is optionally changed to घ्, i. e., to घ् or ढ् when it is followed by any consonant except a nasal or a semi-vowel or by nothing.

सुमोहिथ, सुमोह्+थ (by 6, p. 79)=सुमोद्+थ or सुमोघ्+थ=सुमोढ् or सुमोघ्.

(b) The final ह् of नह् is changed to घ् under the same circumstances; नेहिथ, and ननह्+थ=ननघ्+थ=ननङ्.

II. When the ढ् of वह् is dropped by III., p. 49, the preceding अ or आ is changed to ओ.

वह्-ववह्-उवह्+थ-उवढ्+थ by I, p. 49—उवढ्+थ by II, p. 49—उवढ्+ढ् by note*, p. 21, F. B—उवढ् by III. p. 49, but by this उवोढ् instead of उवाद.

8. (a) The modified base of वे *Parasm.* and *Ātm.*, to 'weave', before the strong terminations of the Perfect is उव्य् and ऊय् or ऊव् before the weak; and that of व्ने *Parasm.* and *Ātm.*, to 'cover,' is विव्यय् before the former and विवी before the latter. उव्य् admits इ before थ.

* Note this divergence from rule 7, pp. 79-80, in the strong terminations, when a root capable of taking samprasāraṇa begins with a conjunct consonant,

† Roots beginning with स् followed by a vowel or a dental, and the roots स्वक्, स्विद्, स्वद्, स्वञ्, स्वप्, and स्मि change their स् to घ् when preceded generally in the same word or grammatical form by any vowel except अ or आ or by a guttural. सेक्, सृप्, सृज्, सृ, स्तृ, and स्तृये are exceptions,

Otherwise, 14, p. 82 would be applicable. व्ये-व्येव्ये-वृहव्ये by 7-विव्ये by 6-विव्यै+अ-विव्याय. So also वे in the strong forms.

(b.) The base of ह्वे *Parasm.* and *Ātm.*, to 'call or challenge,' is हु throughout; and of श्वि, शु.

I. e., they take *Samprasârana* before also the strong terminations of the Perfect. ह्वे-हृउए-हु by 6 above.

(c.) वे and श्वि are also conjugated from the unmodified base. वे-वा by 14, p. 82—ववा-ववौ, ववतुः, ववुः, by 13 (a) & (b.) p. 81.

9. अद्, ऋ and व्ये admit of इ necessarily before थ.

2nd pers. sing आरिथ. *3rd pers.* आर-आरतुः-आरुः.

10. मस्ज् and नश् insert a न् after their अ before strong terminations beginning with a consonant.

11. (a.) If the reduplicative syllable consist of अ only, the अ is lengthened.

(b.) Roots beginning with अ and ending with a double consonant, and those with an initial ऋ and the root अश् to 'pervade,' insert न् after the reduplicative syllable.

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
अद् <i>3rd pers.</i>	आनर्द	आनर्दतुः	आनर्दुः
अन्त् "	आनन्त	आनन्ततुः	आनन्तुः
ऋज् "	आनृजे	आनृजाते	आनृजिरे

12. (a.) The Perfect of roots beginning with any vowel (except अ or आ) which is itself long, or being short is followed by a conjunct consonant, is formed by adding आम् to the root and then appending the forms of the reduplicate Perfect of कृ, भू, or अस्. ऋच्छ् is an exception. (b.) The Perfect of roots of the 10th conjugation, Causals, Desideratives, and other derived roots, or generally, of roots of more than one syllable, is also formed in this way.

This is called the *Periphrastic Perfect*.

(c.) When a root is *Ātmanepadi*, it takes the *Ātmanepada* forms of कृ, and a *Parasmaipadi* root takes the *Parasmaipada* forms.

a. ईश् *Âtm.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	ईशांचके	ईशांचकृवहे	ईशांचकृमहे
2nd „	ईशांचकृषे	ईशांचकाथे	ईशांचकृदुहे
3rd „	ईशांचके	ईशांचकाते	ईशांचकिरे

Also ईशामास, ईशांबभूव, &c.

b. कथ् 10th conj. *Parasm.*

1st pers.	कथयांचकार-चकर	कथयांचकृव	कथयांचकृम
2nd „	कथयांचकर्षे	कथयांचकथुः	कथयांचक
3rd „	कथयांचकार	कथयांचक्रतुः	कथयांचकुः

Also *Âtm.*, कथयांचके, &c.

अय is retained in most of the non-conjugational tenses. (See note*, p. 85.)

13. (a) दय्, अय्, कास्, and आस् take the Periphrastic Perfect necessarily, and उय्, विद् (2nd conj.), and जाय् optionally.

(b.) भी, ह्री भृ, (3rd conj.), and हु also take it optionally, but the base of these is reduplicated as in the 3rd conjugation and then आम् and the helping verb appended.

14. आम् is a strong termination, wherefore the final vowel and the penultimate short except that of विद् take their *Guṇa* before it.

विभयांचकार, जिहयांचकार, विभरांचकार, &c.

15. मृ takes the *Parasmaipada* terminations in all non-conjugational tenses, except the Aorist and the Benedictive.

16. The passive of the Perfect is formed by making up the forms according to the rules given in these two lessons, and appending the *Âtmanepada* terminations, whether the root is *Parasmaipadi* or *Âtmanepadi* in the active.

गतायां रात्रौ सुप्ता वयं किल बहु विलेपिम् ।

युधिष्ठिरेण पृष्ठो लोमशोऽगस्त्यस्य प्रभावं कथयामास ।

कृतयुगे कालेया इति विश्रुता दानवा वृत्रं समाश्रित्य महीं स्वर्गलोकं च भृशं पीडयांचक्रुः । नैतत्कर्तुमानर्हस्ते ।

तान्हन्तुं सेन्द्रा विबुधा न शेकुः ।

ते ब्रह्माणमुपसंगम्योच्चुर्भगवन्नखिलं त्रैलोक्यं दानवैरर्घते किमत्र करवामहे ।

परमेष्ठ्युवाच भो देवा दधीचमृषिं गत्वा तस्यास्थीनि याच-
ध्वम् । तेषां वज्रं कृत्वा वृत्रं हत ।

तथेति प्रतिज्ञाय ते सर्वे दधीचस्याश्रममुपययुः ।

तमृषिं देवाः प्रणेमुत्तस्यास्थीनि च ययाचिरे ।

ततः स महात्मा त्रैलोक्यस्य हितायात्मनः प्राणानुत्सर्ज ।

तस्य परासोरस्थीनि देवा जगृहुस्त्वष्टारं च गत्वा तं* तेषामुग्रं
वज्रं कारयामासुः ।

ततस्त्वष्टा शक्रमुवाचैतद्रहीत्वा वृत्रं जहि ।

इन्द्रेण सहिता देवा रोदसी आवृत्य तिष्ठन्तं कालेयैरभिरक्षितं
च वृत्रमासेदुः । तांश्च युद्धायाजुहुविरे ।

तैः सह देवानां तुमुलं युद्धं समापेदे । रजोभिः सर्वा दिशो
व्यानशिरे । दानवेश्यश्च देवा भृशं त्रेसुः ।

इतस्ततः प्रधावतां तेषां वेगं देवा दौर्बल्यान्न सेहिरे भीताश्च
पलायामासुः ।

तादृशांस्तान्दृष्ट्वेन्द्रो विष्णुं शरणं वव्राज ।

ततो विष्णुरात्मनस्तेज इन्द्रे निदधे देवाश्च महर्षयश्चापि तथा
विदधिरे ।

ततो रणधुरामेकोऽपीन्द्र उवाह ।

स वृत्रस्य वधाय महद्वज्रं मुमोच । तेन हतो वृत्रो भूमौ
सुषवाप ।

कोट्या कोट्या पुरद्वारमेकैकं रुरुधे द्विषाम् ॥

तत्कर्म वालिपुत्रस्य दृष्ट्वा विश्वं विसिष्मिये ।

संत्रेसू राक्षसाः सर्वे बहु मेने च राघवः ॥

सुग्रीवो मुमुदे देवा साध्वित्यूचुः सविस्मयाः ।

बिभीषणोऽमितुष्टाव प्रशशंसुः प्लवंगमाः ॥

राघवो न दयांचक्रे दधुर्धैर्यं न केचन ।

मग्ने पतङ्गवद्वीरैर्हाहेति च विबुधुः ॥

*प्राणा दध्वंसिरे गात्रं तस्तम्भे च प्रिये हते ।
 उच्छ्वास चिरादीना हरोदासौ ररास च ॥
 लोहबन्धैर्बबन्धे नु वज्रेण किं विनिर्ममे ।
 मनो मे न विना रामायत्पुस्फोट सहस्रधा ॥
 उत्तेरिथ समुद्रं त्वं मदर्थेऽरीञ् जिहिंसिथ ।
 ममर्थं चातिघोरां मां धिग्जीवितलघूकृताम् ॥
 मालिन्यं मार्जयामास चन्द्रमास्तिमिरैः कृतम् ।
 खलैर्दत्तं मृषा दोषमिव सत्पुरुषः सताम् ॥

†पेन्द्रेण ह वै महाभिषेकेण संवर्त आङ्गिरसो मरुत्तमाविक्षि
 तमभिषिषेच । तस्मादु मरुत्त आविक्षितः समन्तं सर्वतः पृथिवीं
 जयन्परीयायाश्वेन च भेध्येनेजे । §तदप्येष श्लोकोऽभिगीतः ।
 मरुतः परिवेष्टारो मरुत्तस्यावसन्गृहे । आविक्षितस्य कामप्रेर्विश्वे-
 देवाः सभासद् इति ॥

When the leader of the Kāleyas was killed [*हन् pass.*] they fought [*युध्*] desperately, but the gods subdued [*जि*] them at last.

They then held [*मन्त्र् or मन्त्रं कृ*] a consultation and resolved [*चि* with *निस्*] to destroy the universe.

They thought [*मन्*] the death or destruction of all Rishis and Brāhmaṇas to be the best means to that end, for the universe depended [*शि* with *आ* or *लम्* with *अव*] on the religious austerities they went through [*तप्* or *चर्*] and the sacrifices they performed [*तन्* or *ह* with *आ*].

* This stanza refers to the state of Sītā when she saw her husband, Rāma, lying on the ground, as if dead, under the influence of Indrajit's missile. The next two stanzas are her words of lamentation on the occasion.

† The indeclinable *विक्* governs the accusative.

‡ पेन्द्रे महाभिषेकः was a particular form of coronation according to which Indra was crowned king by the gods. That same form, when used in the case of mortal kings, rendered them invulnerable, and enabled them to conquer the whole earth.

§ तद् is here equivalent to तस्मात्.

They, therefore, concealed [छद् with प्र] themselves during the day in the sea; and at night stalked [चर्] abroad, killed [हन्] a great many Brâhmanas, and tormented [पीद् or अर्द्] all people.

The hermitages of Vasishṭha, Bhârgava, and other Rishis were laid waste [साद् *caus.* with अव] and rendered [कृ] tenantless; afterwards they burnt [दद्] them.

No men sacrificed [यज्], and the gods were afraid [भी or वस्].

They did not know [ज्ञा] who did all this, and so went [गम् with उप] to Vishṇu and begged [याच्] his assistance.

Vishṇu told [कथ् or चक्ष्] them that the Kâleyas did this at night and lay concealed in the sea during the day.

He commanded [दिश् with आ] them to go to Agastya and request him to drink off the sea.

The gods went [इ with उप] to the sage, bowed [नम् with प्र] to him, and praised [स्तु or शंस् with प्र] his might.

He asked [प्रच्छ] them the purpose of their visit.

This they told [कथ्] him; whereupon Agastya went [या] to the sea, and the gods followed [इ or या with अनु] him. He drank [पा] the sea, and the Kâleyas were drawn [कृष् with आ] out from their place of refuge.

Then a battle took place [पद् with सम् and आ] and the gods killed [हन्] them.

VOCABULARY XIV.

अगस्त्य *m.* the name of a sage.

अतिघोर *m. n. f.* very horrible or wicked.

अन्ततः *adv.* at last.

अभिगीत *past part. pass.* of गे 1st *conj.* *Parasm.* with अभि, sung.

अर्थ् *with प्र* 10th *conj.* *Âtm.* to request.

अर्द् 1st and 10th *conj.* to afflict, to torment.

अश् 5th *conj.* *Âtm.* with वि to pervade.

*अस्थि *n.* a bone.

आङ्गिरस *m.* a descendant of अङ्गिरस्.

आविक्षित *m.* the son of अविक्षित्.

इ 2nd conj. *Parasm.* with परि, to circumambulate.

इतस्ततः *adv.* to and fro.

उ a particle. [severe.

उग्र *m. n. f.* austere, keen,

उष् 1st conj. *Parasm.* to burn.

एकैक *pron. m. n. f.* one by one, each one.

ऐन्द्र *m. n. f.* belonging to Indra.

कामप्रि *m* one whose desires are fulfilled.

कारय *caus* of कृ, to cause anything to be done.

कालेय *m* name of certain giants.

कृतयुग *n.* the first of the four ages according to Hindu mythology

कुश् 1st conj. *Parasm.* with वि, to cry out.

चर् 1st conj *Parasm.* to go, to stalk abroad.

चिराद् *adv.* after a long time.

छद् 10th conj. with प्र, to conceal anything.

जीवितल्यूकृत *m. n. f.* disgraced or degraded by life or by continuing to live.

तप् 1st conj *Parasm* to perform religious austerities.

तादृश *m n. f.* like that.

तिमिर *m. n.* darkness, dark.

तुमुल *m. n. f.* violent, tumultuous.

त्रस् with सम्, to be afraid.

त्रैलोक्य *n.* the three worlds.

दद् 1st conj. *Ātm.* to give.

दधीच *m.* the name of a Rishi.

दय् 1st conj. *Ātm.* to have compassion.

दानव *m.* a demon.

*दिश् *f.* direction.

दीन *m. n. f.* helpless, poor.

दोष *m.* censure or calumny.

दौर्बल्य *n* weakness.

धिक् *ind.* lie upon !

पतङ्गवत् *adv.* like moths.

परमेष्ठिन् *m.* the god Brahmā.

परासु *m n. f.* dead.

परिवेष्टु *m.* one who distributes food at the table.

पुरद्वार *n.* the gate of a city.

प्रभाव *m.* prowess, greatness.

प्लवंगम *m.* a monkey.

फण् 1st conj. *Parsasm.* to go.

फल् 1st conj. *Parasm.* to bear fruit.

बहु *adv.* highly, much.

विभीषण *m.* name of a brother of Râvana and ally of Râma.

†भस्ज् 6th conj. *Parasm. & Ātm.* to bake.

भ्राज् 1st conj. *Ātm.* to shine

भ्राश् 1st conj. *Ātm.* to shine

भ्लाश् 1st conj. *Ātm.* to shine.

मदर्थे *adv.* for me.

मन्त्र् 10th conj. *Ātm.* to hold a consultation, to consult.

मरुत् *m.* a god.

* See Lesson XVI. art 22.

† This root has two bases भस्ज् and भर्ज् in all non-conjugational tenses except the Benedict. *Parasm.* The स् of भस्ज् is changed to ज् when not dropped (X p. 54.)

मरुत् *m.* name of a king.
 महाभिषेक *m.* (महत् *m. n. f.* great and अभिषेक *m.* sprinkling water as on the head of a king when he is crowned), great coronation
 मालिन्य *n.* darkness, dirtiness.
 मृज् *10th conj.* to wipe off.
 मृषा *ind* falsely.
 मेघ्य *m. n. f.* fit or destined to be sacrificed.
 रणधुरा (रण *m. n.* धुर् *f.* yoke), the brunt of battle.
 रस् *1st conj Parasm* to scream.
 रोदसी *n dual*, heaven and earth
 लप् *1st conj Parasm with वि*, to lament.
 लम्ब् *1st conj Ātm. with अव*, to depend on.
 लोमश *m.* the name of a Rishi.
 लोहबन्ध *m.* (लोह *m. n.* iron, बन्ध *m.* a bond, a fetter) a fetter of iron.
 वज्र *m. n.* adamant.
 वालिपुत्र *m.* the son of Vāli, a monkey chief.

विबुध *m.* a god
 विश्रुत *m. n f. past part. pass.* of श्रु *with वि*, famous, famed as
 विषेदेवाः *m plur.* all the gods.
 वेग *m.* speed, velocity.
 शक *m* a name of Indra.
 श्रि *with आ*, to depend on.
 संवर्त *m.* the name of a priest.
 सत्पुरुष *m* a good man.
 सभासद् *m* a member of an assembly or court.
 समन्तम् *adv.* round about.
 सर्वतः *adv.* in every direction.
 सविस्मय *m n. f.* with wonder, wondering [parts
 सहस्रधा *adv* into a thousand
 साधु *adv* well.
 सुग्रीव *m.* name of a monkey chief and ally of Rāma.
 त्यज् *with उद्*, to abandon.
 सेन्द्र *m. n. f.* with Indra.
 स्तु *with अभि*, to praise.
 स्फुद् *6th conj. Parasm.* to break, to split asunder.

Death वध *m.*

Desperately प्रसन्न *ind adv.* आत्मनिरपेक्षम् *adv.* साहसेन *instr.* used as an *adv.*

Destroy छिद् *7th conj. with उद्*, सद् *10th conj. with नि*; उच्छेत्तुम् *inf.* निषेदयितुम् *inf.* [साद *m*

Destruction ध्वंस *m* नाश *m.* अव-

End कार्य *n.* फल *n.*; फलावाप्तये

dat. for the attainment of the fruit or end.

Means उपाय *m* अभ्युपाय *m.*

Might प्रभाव *m.*

Place of refuge आश्रयस्थान *n.*

Purpose प्रयोजन *n.*

Religious austerities तपांसि *plur.*

Tenantless निर्जन *m. n. f.*

Visit आगमन *n.* आगम *m.*

LESSON XV.

Part I.

FIRST AND SECOND FUTURES AND CONDITIONAL.

1.—FIRST FUTURE.

1. To the root should be added the affix *तु*, before which the final vowel or the penultimate short takes Guna. Nominative forms of the nouns thus made up are to be considered as the forms of the third person; and in the first and second persons, the corresponding forms of the Parasmaipada present tense of *अस्* should be appended to the nominative singular. When a root is *Âtmanepedi*, the *Âtmanepada* forms of *अस्* should be added.

2. To the affix *तु*, *इ* is to be prefixed after *Set* roots, and optionally after those that are optionally *Set*. *Ani* roots, of course, do not admit it. The roots *इष्*, *सह्*, *छभ्*, *रुष्*, and *रिष्* admit of *इ* optionally before *तु*.

3. The augment *इ* in the case of the root *ग्रह्* is long in all non-conjugational tenses except the Perfect. *वृ* and roots ending in *ऋ* (long) optionally lengthen it in all non-conjugational tenses except the Perfect, Benedictive *Âtm.*, and Aorist Parasm.

4. When the *ह्* of *सह्* is dropped by III. p. 49, the preceding *अ* or *आ* is changed to *ओ* as that of *वह्* in the same circumstances. (See II., p. 88.)

Parasm.

भू.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	भवितास्मि	भवितास्वः	भवितास्मः
2nd „	भवितासि	भवितास्थः	भवितास्थ
3rd „	भविता	भवितारौ	भवितारः

सह-सह्+ता-सद्+ता-सद्+धा-सद्+दा-सादा-सोदा by 5, p. 96. वह् similarly, वोदा; लभ्+ता-लभ्+धा-लब्धा; दह्+ता-दह्+ता-दह्+धा-दग्धा; नह्+ता-नह्+ता by I (b), p. 88-नह्+धा-नहा; सृज्+ता-सृज्+ता by 18, p. 82-सृज्+ता-सृज्+दा-सृष्टा; सृप्-सर्ता or सर्ता, by 19, p. 82, वृप्-तर्पिता, तर्ता or त्रता.

Ātm.

सुद्.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	मोदिताहे	मोदितास्वहे	मोदितास्महे
2nd „	मोदितासे	मोदितासाथे	मोदिताध्वे
3rd „	मोदिता	मोदितारौ	मोदितारः

See 2, pp. 34-35.

II.—SECOND FUTURE.

1. The terminations of this tense are made up by prefixing *स्य* to those of the Present. The augment *इ* is to be prefixed to *स्य*, or not, or optionally, according to the nature of the root. Before the terminations, the final vowel and the penultimate short take *Guṇa*.

I. The final *स्* of a root is changed to *त्* when followed by a* non-personal termination with an initial *स्*.

2. After *गम् Parasm*, *हन्* and roots ending in *क्*, *इ* is to be prefixed to *स्य* in this tense, though these roots are *Āmt*, and optionally after *कृत्* and *वृत्*, though they are *Set*.

3. *कृप्*, *वृत्*, *वृष्*, *भृष्*, and *स्यन्द्*, are optionally *Parasmai-padī* in the Second Future, and when so, the *स्य* does not take *इ* as appended to them. This holds good in the case of *कृप्* in the First Future also.

लभ्.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	लप्स्ये	लप्स्यावहे	लप्स्यामहे
2nd „	लप्स्यसे	लप्स्येथे	लप्स्यध्वे
3rd „	लप्स्यते	लप्स्येते	लप्स्यन्ते

* By this expression are meant all terminations with the exception of those which express number and person as *मि*, *सि*, *ति*, &c., and one or two others.

	भू.		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	भविष्यामि	भविष्यावः	भविष्यामः
2nd "	भविष्यसि	भविष्यथः	भविष्यथ
3rd "	भविष्यति	भविष्यतः	भविष्यन्ति

लभ् + स्य-लप् + स्य + ते-लप्स्यते; दिश् + स्य-देश्-देष्-देक्-देक् + प्यति-देक्ष्यति; दृश् + स्य-दोह्-दोष्-धोक्-धोक् + प्यति-धोक्ष्यति; कृश् + स्य-द्रश् by 18, p 82-द्रष्-द्रक्-द्रक् + प्यति-द्रक्ष्यति; सृप् + स्यति-सर्प् 01 स्रप् by 19, p 82-स्रप्स्यति or स्रप्स्यति; तृप्-तर्षिष्यति, तप्स्यति or त्रप्स्यति; वृष् + स्य-वर्ध्-वर्त्-वर्त्स्यति or वर्धिष्यते by 3, p. 97; स्यन्त्स्यति, स्यन्दिष्यते or स्यन्त्स्यते.

III.—CONDITIONAL.

1. In the Conditional, the terminations of the Imperfect are appended to स्य, instead of those of the Present. The temporal augment अ is to be prefixed to the root, in other respects the forms are exactly like those of the Second Future.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अलप्स्ये	अलप्स्यावहि	अलप्स्यामहि
2nd "	अलप्स्यथाः	अलप्स्येथाम्	अलप्स्यध्वम्
3rd "	अलप्स्यत	अलप्स्यताम्	अलप्स्यन्त
1st pers.	अभविष्यम्	अभविष्याव	अभविष्याम
2nd "	अभविष्यः	अभविष्यतम्	अभविष्यत
3rd "	अभविष्यत्	अभविष्यताम्	अभविष्यन्

2. इ with अघि optionally substitutes गा for इ in the Aorist and the Conditional. It is then changed to गी before consonants; as अध्यैष्यत or अध्यगीष्यत 3rd pers. sing.

3. The passive forms of non-conjugational tenses are made up simply by appending the *Ātmanepada* terminations to the prepared base.

4. The Second Future expresses futurity generally, and specifically the futurity of *this day*. The First Future expresses specifically the futurity *not of this day*. The Conditional is used in those conditional sentences in which the non-performance of the action is implied. It expresses both future and past times. In the latter particular, it resembles the English Pluperfect Conditional.

हरिद्वारं गमिष्यामि तत्र च गङ्गाया उद्गमं हिमाचलं च द्रक्ष्यामि
सर्वासां देवतानां पूजां च विधाय स्वकीयं ग्रामं प्रतिनिवत्स्यामि ।

यद्यत्ते हितकरं तत्सर्वं कर्तुं यतिष्ये ।

स्वामिनादिष्टोऽपि पुष्पाणि नानयसि यदानीतानि न वेति
स प्रक्षयति तदा किं प्रतिवक्ष्यसि ।

अस्माकं मित्रं हिरण्यको नाम मूषकराजो गण्डकीतीरे चित्र-
वने निवसति सोऽस्माकं पाशांश्छेत्स्यति ।

यदि मे बाणपथमायास्यस्यसंशयं मरिष्यसि ।

सुवृष्टिश्चेदभविष्यत्तदा सुभिक्षमभविष्यत् ।

यदि स धर्ममत्यक्ष्यद्दुःखभाक्समवर्तिष्यत ।

कुसुमपुर एकस्मिन्गृहे शत्रुणा पातितमग्निं यदि कृष्णवर्मा
न निरवापयिष्यत्तदा सर्वमेव नगरमग्निरधक्ष्यत् ।

कुम्भकर्णस्य गात्राणि रामो रणे कर्त्स्यतीति केन संभावितम् ।

पुष्करेण भ्रात्रा द्यूते जितो नलो राज्यात्परिभ्रष्टो दमयन्त्या
सह वनमियाय । तत्रापि कलिना बहुविधैश्छलैः पीडितः सुप्तां
दमयन्तीमुत्सृज्यैकस्मिन्स्थले जगाम । गच्छंश्च महान्तं दावं
ददर्श । तन्मध्ये कर्कोटको नाम नाग आसीत् । तं स राजाग्ने-
र्मध्यादुद्धृत्य कानिचित्पदानि निनाय । दशमे पदे कर्कोटको
नलमदशत् । तेन नैषधस्य स्वीयं रूपमन्तरधीयत । आत्मानं
विकृतं दृष्ट्वा स राजा विस्मितस्तस्थौ ।

ततः कर्कोटको नागः सान्त्वयन्नलमब्रवीत् ।

मया तेऽन्तर्हितं रूपं न त्वां विदुर्जना इति ॥

यत्कृते चासि निकृतो दुःखेन महता नल ।

विषेण स मदीयेन त्वधि दुःखं निवत्स्यति ॥

विषेण संवृतैर्गात्रैर्यावत्त्वां न विमोक्ष्यति ।

तावत्त्वयि महाराज दुःखं वै स निवत्स्यति ॥

अनागा येन निकृतस्त्वमनर्हो जनाधिप ।

क्रोधादसूययित्वा तं रक्षा मे भवतः कृता ॥

न ते भयं महावीर दंष्ट्रिभ्यः शत्रुतोऽपि वा ।
 ब्रह्मर्षिभ्यश्च भविता मत्प्रसादान्नराधिप ॥
 राजन्विषनिमित्ता च न ते पीडा भविष्यति ।
 सङ्ग्रामेषु च राजेन्द्र शश्वज्जयमवाप्स्यसि ॥
 गच्छ राजन्नितः सूतो बाहुकोऽहमिति ब्रुवन् ।
 समीपमृतुपर्णस्य स हि चैवाक्षनैपुणः ॥
 अयोध्यां नगरीं रम्यामद्य वै निषधेश्वर ।
 स तेऽक्षहृदयं दाता राजाश्वहृदयेन वै ॥
 इक्ष्वाकुकुलजः श्रीमान्मित्रं चैव भविष्यति ।
 भविष्यसि यदाक्षन्नः श्रेयसा योक्ष्यसे तदा ॥
 समेष्यसि च दारैस्त्वं मा स्म शोके मनः कृथाः* ।
 राज्येन तनयाभ्यां च सत्यमेतद्ब्रवीमि ते ॥
 स्वं रूपं च यदा द्रष्टुमिच्छेथास्त्वं नराधिप ।
 संस्मर्तव्यस्तदा तेऽहं वासश्चेदं निवासयेः ॥
 अनेन वाससा च्छन्नः स्वं रूपं प्रतिपत्स्यसे ।
 इत्युक्त्वा प्रददौ तस्मै दिव्यं वासोयुगं तदा ॥
 एवं नलं च संदिश्य वासो दत्त्वा च कौरव† ।
 नागराजस्ततो †राजस्तत्रैवान्तरधीयत ॥

मरिष्यामि विजेष्ये वा हताश्चेत्तनया मम ।
 हनिष्यामि रिपूंस्तूर्णं न जीविष्यामि दुःखितः ॥
 स्मेष्यन्ते मुनयो देवाः कथयिष्यन्ति चानिशम् ।
 दशग्रीवस्व दुर्नीतैर्विनष्टं रक्षसां कुलम् ॥
 मधुकर मदिराक्ष्याः शंस तस्याः प्रवृत्तिं
 वरतनुरथवासौ नैव दृष्ट्वा त्वया मे ।
 यादि सुरभिमवाप्स्यस्तन्मुखोच्छ्वासगन्धं
 तव रतिरभविष्यत्पुण्डरीके किमस्मिन् ॥

* This is the form of the 2nd pers. sing. of the Átm. Aorist of कृ with the temporal augment dropped (See 2., Lesson XXII.)

† This refers to the king to whom the story of Nala is narrated.

अकरिष्यदसौ* पापमतिनिष्करुणैव सा ।
नाभविष्यमहं तत्र यदि तत्परिपन्थिनी ॥

If I do not see [कृश्] Nala to-day, I will throw [त्यज् with परि] myself into a fire, and perish [मृ].

The king does not tell me the object of his visit. Well, I shall know [ज्ञा] it in the end.

Sudeva, go to Rituparna, and tell him, "Damayanti is going to (will) institute [स्था with आ] a new Svayamvara; many princes and kings go there, and it will come off [वृत् with प्र] to-morrow."

"If you wish, go to Kundiapura in a single day; for as soon as the sun rises [इ with उद्], she will choose [वृ] a second husband."

Damayanti gave much wealth to Parnâda, and said, "I will give [दा] you more when Nala comes [गम् with आ]. Thou hast done much for me, none else will do [कृ] so much; for now, as a† consequence of your efforts, I shall soon be united [युज् pass., इ or गम् with सम्] to my husband."

Oh Bâhuka! thou shouldst not deceive me; how will these weak horses bear [वह् or नी] me to Kundiapura in a single day?

We will now mount [रुह् with आ] our horses and run swiftly.

Bâhuka said to the king, "Thou hast told me the number of leaves and fruits on this tree. Well, I will fell [caus. of †शद् or छिद्] it in your presence, and count the leaves."

I will not touch [स्पृश्] you, because you eat with Chândâlas.

I do not know when he will begin [रम् with आ] to construct a house to live in.

*Said of a wicked woman who wanted to kill a young maid out of spite for her husband, but was prevented by a holy dame, who is the speaker.

† यत्नसामर्थ्यात् or some such expression should be used.

‡ The द् of this root is changed to त् in the causal.

Had Yajñadatta made a bow [नम् with प्र] to him when he entered the house, he would not have considered [मन्] him a conceited fellow.

Had he gone [गम्] into the presence of his enemy unguarded, the enemy would have killed [हन्] him.

Had the cobra bitten [दंश्] him at the time, and had there been [भू] nobody to get medicine, Devadatta would certainly have died [मृ or रम् with उप].

Thou wilt, by my blessing, enjoy [भुज्] supreme power in this world, and get [आप् or रुप्] a son possessing all thy virtues; keep all thy subjects contented.

Part II.

PASSIVE.

In addition to the rules given in the First Book and in some lessons of this, the student should commit to memory the following:—

1. य added to roots in the conjugational tenses is weak.
2. The following changes take place before the य of the passive:—
 - a. Roots ending in क change it to रि; as क्रियते from कृ.
 - b. क preceded by a conjunct consonant and of the roots जाय् and कृ is changed to गुण; as स्मर्यते from स्मृ.
 - c. Art. 4 Lesson XIV. holds good in this case; as उच्यते from वच्.
 - d. दा and घा and other roots assuming these forms,* मा, स्था, नै, पा 'to drink,' सो and हा 'to abandon,' change their final vowel to ई before य; as दीयते, धीयते, &c.
 - e. A final इ or उ is lengthened; as जीयते from जि; स्तूयते from स्तु.
 - f. Final ऋ (long) is changed to ईर्, and, when preceded by a labial or व्, to ऊर् (see Art. 9, p. 2).
 - g. Some roots such as मन्थ्, अश्, 'to go,' शंस्, दंश्, सज्, रज्, अज्, भज्, स्कन्द्, ग्रन्थ्, स्तम्भ्, बन्ध्, धंश् &c. drop their nasals.

* Whenever this expression is used, always understand दा 2nd conj. 'to cut,' and दे 1st conj. 'to put ify,' to be excepted.

3. The passive forms of the First and Second Future and of the Conditional of roots ending in a vowel, and of हन्, ग्रह्, and वृश् are optionally made up by changing the vowel to its *Vṛiddhi,* and appending the Ātmanepada terminations of those tenses with इ prefixed to them even when the root is Anit. यू is added to roots ending in आ in these optional forms.

a. Explain the following—

स्तर्यते, स्तीर्यते, तीर्ये, पूर्ये, उद्यते, अवसीयते, भाविष्यते, घानिष्यते, भविष्यते, दक्षिष्यते, द्रक्ष्यते, हारिष्यते, नायिष्यते, नेष्यते, स्थास्यते, हरिष्यते, स्थायिष्यते.

b. Write down the passive forms of the Second Future of — ह, हृ, वप्, यज्, सद्, नद्, रुद्, लिह्, बन्ध्, ग्लै, हा, भिद्, वृत्, रुच्, दु, छ, सो, स्तु, रु, शास्;

And of the Present and Imperfect of the following —

शू, वप्, यज्, दृ, वृ, कृ, सृ, स्पृ, व्यच्.

VOCABULARY XV.

अश्व *m.* dice used in gambling.

अश्वज्ञ *m. n. f.* one who knows (the secret of playing at) dice.

अश्वनैपुण *m. n. f.* one who is possessed of skill in playing at dice. [ing dice

अश्वहृदय *n.* the secret of manag-

अतिनिष्करुण *m. n. f.* (अति very, very much) very pitiless or cruel.

अनर्ह *m. n. f.* not deserving.

अनागस् *m. n. f.* innocent, not guilty. [stantly, continuously.

अनिशम् *adv.* frequently, con-

अश्वहृदय *n.* the secret of managing horses.

असंशयम् *adv.* undoubtedly.

असूयया to wish ill to, to bear malice to

इश्वाकु *m.* the progenitor of the solar race of kings.

ईश्वर *m.* ruler.

उद्गम *m.* source, springing up.

कर्कोटक *m.* name of a serpent.

कलि *m.* the principle of evil.

कुण्डिनपुर *n.* name of a town.

कुम्भकर्ण *m.* name of a brother of Rāvaṇa.

कुलज *m. n. f.* (कुल *n.* family, and ज from जन्, to be produced) born in a family, of the race of.

* This does not apply to वृश् which takes Guna only, while it does apply to नृ and धृ of the 6th Conjugation which generally do not take either Guna or Vṛiddhi. (See 11., p. 81.)

† This is a nominal verb, formed from असूय by dropping the final vowel and adding अय, as in the 10th Conjugation.

कृ *with* नि, to injure, to wrong.
 कृते *ind.* for, on account of.
 कौरव *m.* a descendant of the Kurus.
 गण्डकी *f.* name of a river; गण्डकी-
 तीर *n.* a bank of the Gandakī
 गात्र *n.* limb, body.
 चित्रवन *n.* name of a forest.
 छल *m. n.* fraud
 तनय *m.* a son.
 तन्मध्ये (तद् and मध्ये) in the
 midst of it
 तन्मुखोच्छ्वासगन्ध *m.* (उच्छ्वास *m.*
 breathing, गन्ध *m.* perfume,
 smell) the fragrance of the
 breath of her mouth.
 दंष्ट्रिन् *m.* an animal having sharp
 teeth, a snake.
 दशम *m. n. f.* tenth. [forest
 दाव *m.* a forest conflagration, a
 दुःखभाज् *m. n. f.* one who suffers
 pain, unhappy.
 दुःखित *m. n. f.* afflicted.
 दुर्नीति *n.* an evil or imprudent act
 धा *with* अन्तर, to hide or conceal
 निषधेश्वर *m.* lord or king of a
 country named Nishadha.
 नैपुण्य *n.* skill.
 नैषध *m.* king of a country named
 Nishadha, Nala.
 पद् *with* प्रति, to attain.
 परिपन्थिन् *m. n. f.* one who stands
 in the way or obstructs, तत्प-
 रिपन्थिनी *f.* standing in its way
 परिषष्ट *past part.* of भञ्ज् *with*
 Blessing आशिस् *f.*
 Conceited अवलिप्त *past part.*
 Construct मा *with* निर्.
 Deceive धा *with* अति and सम्,

परि, deprived of, fallen, de-
 praved.
 पातित (*past part pass.* of the
 causal of पत्) thrown.
 पुष्कर *m.* a proper name.
 बहुविध *m. n. f.* of various sorts.
 बाणपथ *m.* (पथिन् *m.* a way) the
 way or range of an arrow.
 बाहुक *m.* the name of Nala dis-
 guised as a charioteer
 मूषक *m.* a mouse; मूषकराज *m.*
 king of mice.
 युग *n.* a pair, a couple; वासोयुग
n. a pair of clothes.
 रति *f.* love.
 वच् *with* प्रति, to answer.
 वस् *caus. with* नि, to put on a
 garment, to dress.
 वापय, *caus.* of वा, *with* निर्, to
 extinguish. [destroyed.
 विनष्ट *past part.* of नश् *with* वि,
 विस्मित *past part.* of स्मि *with* वि,
 surprised.
 शत्रुतस् *adv.* from an enemy.
 शश्वत् *adv.* perpetually.
 संभावित *past pass part* of *caus.*
 of भू *with* सम्, thought of,
 thought possible. [beied
 संस्मर्तव्य *m. n. f.* to be remem-
 सुभिक्ष *n.* abundance of food.
 सूत *m.* a charioteer.
 स्वकीय *m. n. f.* one's own.
 हरिद्वार *n.* name of a holy place
 at the foot of the Himālayas.
 हिमाचल *m.* the Himālayas.
 हिरण्यक *m.* name of a mouse.

लभ् *with* वि and प्र, वञ्च्, 10th.
 conj. Âtm.

End उदकै *m.* अवसान *n.* परिणाम
m.; उदकै &c. in the end.

Fellow कापुरुष <i>m.</i>	[अनु.] Sudeva सुदेव <i>m.</i> a proper name.
Keep contented रज्ज् <i>caus.</i> with	Supreme power साम्राज्य <i>n.</i> पार-
Number संख्या <i>f</i>	मेष्टय <i>n</i>
Object प्रयोजन <i>n.</i> उद्देश <i>m</i>	Unguarded अरक्षित <i>past part</i>
Parnāda पर्णाद <i>m.</i> a proper name.	<i>pass.</i>
Presence, in one's, समक्षम् <i>adv.</i>	Visit आगमन <i>n.</i>
प्रत्यक्षम् <i>adv.</i>	

LESSON XVI.

DECLENSIONAL IRREGULARITIES.

The student should remember the terminations given at the head of Lesson XXV., First Book.

1. We will here notice only the anomalous case-forms of several nouns ; the rest are to be made up by simply adding the case terminations and observing the general Samdhi rules. The vocative singular, except when specified, is to be considered to be like the corresponding nominative.

2. विश्वा, शङ्खध्मा, and other nouns whose latter members, or which, in themselves, are roots ending in आ, drop the ending आ when followed by vowel terminations beginning with the acc. plural.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	विश्वः	विश्वौ	विश्वः
<i>Acc.</i>	विश्वाम्	विश्वौ	विश्वः

3. The voc. sing., the gen. plur., and the first six forms of पति are like those of हरि, and the abl., gen., and loc. sings. are पत्युः-त्युः-त्यौ.

4. The first five forms of सखि are सखा, सखायौ-यः-यम्-यौ; the acc. plur. is सखीन्, and the abl., gen., and loc. sings. and the gen. plur. are सख्युः-ख्युः-ख्यौ-खीनाम्. The voc. sing. is सखे.

5. श्री, धी, भू, and other nouns which are derived from roots without the addition of any termination, and the nouns भू and स्त्री change their final इ or उ, short or long, to इय् or उय् respectively before the vowel terminations. स्त्री takes the terminations of नदी, while श्री, धी, भू and other feminine nouns of this description take them optionally in the dat., abl., gen.

and loc. sings. and gen. plur The acc. sing. of स्त्री is स्त्रीम् or स्त्रियम् and the plural स्त्रीः or स्त्रियः The voc. sing. is स्त्री.

6. Feminine root-nouns in ई such as धी and श्री, and तरी, तन्त्री, and लक्ष्मी do not drop the स् of the nom. sing.

	स्त्री.		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	स्त्री	स्त्रियौ	स्त्रियः
<i>Acc</i>	स्त्रियम्-स्त्रीम्	स्त्रियौ	स्त्रियः-स्त्रीः &c.
<i>Dat.</i>	स्त्रियै	स्त्रीभ्याम्	स्त्रीभ्यः
<i>Abl.</i>	स्त्रियाः	स्त्रीभ्याम्	स्त्रीभ्यः
<i>Gen.</i>	स्त्रियाः	स्त्रियोः	स्त्रीणाम्
<i>Loc.</i>	स्त्रियाम् &c.		
<i>Voc.</i>	स्त्री		
	श्री.		
<i>Nom.</i>	श्रीः	श्रियौ	श्रियः
<i>Acc.</i>	श्रियम्	श्रियौ	श्रियः &c.
<i>Dat.</i>	श्रिये-श्रियै	श्रीभ्याम्	श्रीभ्यः
<i>Abl.</i>	श्रियः-श्रियाः	श्रीभ्याम्	श्रीभ्यः
<i>Gen.</i>	श्रियः-श्रियाः	श्रियोः	श्रियाम्-श्रीणाम्
<i>Loc.</i>	श्रियि-श्रियाम् &c.		
<i>Voc.</i>	श्रीः		
	धृ.		
<i>Nom.</i>	धृः	ध्रुवौ	ध्रुवः &c.
<i>Gen.</i>	ध्रुवः-ध्रुवाः	ध्रुवोः	ध्रुवाम्-ध्रूणाम् &c
<i>Voc.</i>	धृः		

7. (a.) The इ or उ, short or long, of a root-noun is changed to यू or वू when it is not preceded by a radical conjunct consonant, and at the same time when the noun is preceded by a preposition as applied to the root and not the noun, or by a substantive which in the dissolution of the compound takes an oblique case: as *ग्रामणीः-प्यौ-प्यः-प्यम्; प्रवीः-ध्यौ-ध्यः; उन्नीः-उन्त्यौ-उन्त्यः. The loc. sing. of ग्रामणी and other nouns ending in नी is formed by adding the termination आम्; as ग्रामण्याम्. Nouns like ग्रामणी and सेनानी, which primarily signify a male occupation, are declined like the masculine even when used as adjectives to qualify feminine substantives Other root-nouns in long ई or ऊ that change these

vowels to *यू* or *वू* as above are, when feminine, declined like *नदी* or *वहू*. For the nom. sing. of the former, see 6, p. 106.

प्रथी f.

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
<i>Dat.</i>	प्रथ्यै	प्रथीभ्याम्	प्रथीभ्यः
<i>Abl.</i>	प्रथ्याः	प्रथीभ्याम्	प्रथीभ्यः
<i>Gen.</i>	प्रथ्याः	प्रथ्योः	प्रथीनाम्

पुनर्भू, also feminine, is similarly declined.

(b) *Exceptions*—*सुधी* and nouns ending in *भू*; as *सुधीः*—*धियौ-धियः*, *स्वयंभूः-भुवौ-भुवः* &c. These nouns and others that change the *ई* or *ऊ* to *इयू* or *उवू* when feminine are declined like *श्री*, see 5, p. 106.

(c) *Counter-exceptions*.—*वर्षाभू* and *पुनर्भू*, as *वर्षाभ्यौ* &c.

8. *गो* and *घो* change their final *ओ* to *औ* in the first five inflections, as *गौः-गावौ-वः*, &c. The acc. sing. are *गाम्* and *घाम्*, and plurals *गाः* and *घाः*. The abl. and gen. sing. are *गोः* and *घोः*. All nouns ending in *ओ* are thus declined.

9. *नौ* and *ग्लौ* have no peculiarities.

10. *रै* before the consonantal terminations becomes *रा*; as *राः*, *रायौ* &c.; Instr. *राया-राभ्याम्-राभिः*.

11. *अस्थि*, *दधि*, *सक्थि* and *अग्नि* are to be considered as *अस्थन्*, *दधन्*, *सक्थन्*, and *अग्निन्* when followed by the vowel terminations beginning with the instr. sing., and are declined like nouns ending in *अन्*. They are declined like *वारि* in the first two cases.

<i>Nom. Acc.</i>	अस्थि	अस्थिनी	अस्थीनि
<i>Instr.</i>	अस्थ्वा	अस्थिभ्याम्	अस्थिभिः &c.

A great many roots become nouns without the addition of any termination.

12. The changes of the final *ह* of a root when followed by particular consonants have been explained in Lessons IX. and XIV.

Thus in the case of *लिह्*, a root-noun, the termination *स्* being dropped, the *ह* is changed to *द्* by I p. 49, and that to *द्* or *ङ्* by II. p. 58. Before *भ्याम्* and other such terminations it is changed to *ङ्* by VI. pp. 50-51. So we have

<i>Nom.</i>	लिङ्ङ्	लिहौ	लिहः &c.
<i>Instr.</i>	लिहा	लिङ्भ्याम्	लिङ्भिः

दुह्—स् being dropped, we have, by V. p. 50, दुघ्; by VII. p. 51, धुघ्, and by II. p. 58, धुक् or धुग्. Before भ्याम् and such other terminations we have दुघ्+भ्याम् by V. p. 50. Then,

13. The change mentioned in VII. Lesson IX. takes place before the consonantal terminations.

By this and VI. pp. 50-51, we have धुग्भ्याम्, &c. Loc. plur. धुघ्.

14. The first five inflected forms of अनङ्ङ् are अनङ्ङान्-ङ्गाहौ-हः-हम्-हौ. The voc. sing. is अनङ्ङन्. The final ह् is changed to ङ् when followed by the consonantal terminations; as अनङ्ङ्याम्-अनङ्ङिः &c.

15. The nom. sing. of दिव् is द्यौः. It becomes दु before the consonantal terminations, as दुभ्याम्.

16. Nouns ending in the syllable हन्, such as वृत्रहन्, and अर्यमन् and पूषन् differ from other nouns ending in अन्, in lengthening the penultimate अ in the nom. sing. only. The न् of वृत्रहन् is changed to ण् when अ is not dropped; as वृत्रहा-हणौ-हणः nom.; वृत्रघ्ना-हभ्याम्-हभिः instr. &c.

About the change of ह् to घ् when the अ is dropped, see Rule 2 c., p. 51.

17. श्वन्, युवन्, and मघवन् change their व to उ when followed by the vowel terminations beginning with the acc. plur., as शुनः, यूनः, मघोनः acc. plur. &c. In other respects they follow the general declension of nouns ending in अन्.

18. The first five forms of पथिन् are पन्थाः-न्थानौ-नः-नम्-नौ. The final हन् is dropped before the vowel terminations. In other respects it follows the general declension of nouns ending in हन्; as पथः acc. plur. पथा-थिभ्याम्-थिभिः instr. &c. The voc. sing. is पन्थाः like the nom. sing.

19. मथिन् is declined similarly. ऋधुक्षिन् differs from these only in the non-insertion of the nasal in the first five inflections; ऋधुक्षाः-क्षाणौ-क्षाणः nom.; ऋधुक्षः acc. plur.; ऋधुक्षा instr. sing.

20. The ज् of परित्राज् obeys rule IX. Lesson IX,

Nom. sing. परित्राज्-परित्राष्, स् being dropped,—परित्राद्-इ by II. p. 58. Instr. dual परित्राज् + भ्याम्—परित्राष् + भ्याम् by the above—परित्राद्भ्याम् by VI. pp. 50-51.

So also nom. sing. of विश्; विश्-विष् by IX. p. 52, स् being dropped—विद्-इ by II. p. 58. Instr. dual विश्-विष्-विद्भ्याम्.

Decline similarly देवेज् (देव+यज्), निश्, विश्वसृज्, राज् &c.

21. प्राच्, प्रत्यच्, उदच्, अवाच्, सम्यच् and तिर्यच् have a nasal inserted before the final consonant in the first five inflections of the masc. The nom. sings. are प्राङ्, प्रत्यङ्, उदङ्, &c. Before the vowel terminations beginning with the acc. plur. and before the neuter nom. and acc. dual ई, प्रत्य, उद, सम्य and तिर्य become प्रती, उदी, समी and तिरश्च; as प्रतीचः, उदीचः, समीचः and तिरश्चः acc. plur. The feminine forms of these are made up by adding ई to the crude thus modified, as प्राची, प्रतीची, &c.

	Masc.		
	Sing.	Dual	Plur.
Nom.	तिर्यङ्	तिर्यञ्चौ	तिर्यञ्चः
Acc.	तिर्यञ्चम्	तिर्यञ्चौ	तिरश्चः
Instr.	तिरश्चा	तिर्यग्भ्याम्	तिर्यग्भिः &c.

	Neut.		
	Nom. & Acc.	तिर्यक्-ग्	तिरश्ची
			तिर्यञ्चि

22. स्रज्, तादृश्, दिश् and दृश् change the final to क् or र् when followed by hard or soft consonants, and to either when followed by nothing; nom. sing. स्रक् or स्रग्, instr. du. स्रग्भ्याम्, loc. plur. स्रष्टु.

23. Present praticiples of the roots enumerated in 7, p. 53, and of those of the third conjugation do not insert न् before the final in the first five inflections of the masc. In the nom. and acc. plur. of the neuter they insert न् optionally. The nom. and acc. duals of the neuter, and the feminine base are formed by simply adding ई.

विभत् pres. part. of भृ.

	Masc.		
	Sing.	Dual	Plur.
Nom.	विभत्	विभतौ	विभतः
Acc.	विभतम्	विभतौ	विभतः &c.

		<i>Neut.</i>	
<i>Nom & Acc.</i>	बिभ्रत्	बिभ्रती	बिभ्रति-बिभ्रन्ति &c.
<i>Fem.</i>	बिभ्रती		

24. The present participles of roots ending in आ of the second conjugation like those of roots of the 6th conjugation insert न् optionally before the ई of the feminine and of the neuter nom. and acc. dual; यात्—याती or यान्ती *n. nom.* and *acc. du.* and *fem.*

25. The first five forms of पुंस् are पुमान्-मांसौ-मांसः-मांसम्-मांसौ. The voc. sing. is पुमन्. The ending स् is dropped before the consonantal terminations.

26. गिर् and other nouns ending in र् such as पुर, धुर, &c., and आशिस् lengthen the penultimate when followed by a consonantal termination, or by nothing. The स् of the last becomes ष् under the usual circumstances. In the case of the Loc. Plur. we have the following rule:—

I. The change of स् to ष् mentioned in Note †, p. 97, F. B., takes place even if an anusvâra, a visarga, or श्, ष्, or स् intervene between the previous vowel and स्; आशीःषु or आशीष्षु.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
<i>Nom.</i>	गीः	गिरौ	गिरः
<i>Acc.</i>	गिरम्	गिरौ	गिरः
<i>Instr.</i>	गिरा	गीभ्याम्	गीभिः &c.

27. अप् is declined in the plural only. The nom. is आपः. Its प् is changed to द् before the terminations with an initial भ्; अद्भिः instr.

28. The final न् of अहन् is changed to र् before the nom. sing. and to visarga before the other consonantal terminations.

<i>Nom. & Acc.</i>	अहः	अह्नी-अहनी	अहानि
<i>Instr.</i>	अह्ना	अहोभ्याम्	अहोभिः &c.

अहर्भाति where अहर् is nom. sing.

29. पूर्व, पर, अवर, दक्षिण, उत्तर, अपर, अधर, and स्व, when they indicate mere relation (in space, time, or person), and अन्तर when it means 'internal' or 'under-garment' are declined like pronouns. They are optionally so declined in the nom. plur. and abl. and loc. sing.; as पूर्वे or पूर्वाः, पूर्वात् or पूर्वस्मात्, पूव or पूर्वस्मिन्.

30. The following ten words, which are pronouns and are declined as such, form the sing. of the nom. and acc. neuter by adding त् or द्:—अन्य, अन्यतर, कतर, कतम, यतर, यतम, ततर, ततम, एकतम, इतर; as अन्यत्-द्, कतरत्-द्.

31. The nom. plural masc. of चरम, अल्प, अर्थ, कतिपय, and नेम is optionally formed like that of pronouns. नेम is a pronoun.

32. पपी, ययी and other masc. nouns ending in ई form their acc. sing. and plur. by adding म् and न् respectively.

33. The word क्रोष्टु is declined as if it were क्रोष्टु, necessarily in the first five inflections, and optionally before the vowel terminations beginning with the instr. sing. except that of the gen. plur., the form of which is क्रोष्टूनाम् alone. The voc. sing. is क्रोष्टो. In other respects it is declined like masculine nouns in उ.

34. The words जरा and निर्जर optionally assume the forms जरस् and निर्जरस् before the vowel terminations; in other respects the first is declined like feminine nouns in आ and the other like nouns in अ; जरा, जरसौ or जरे &c.

35. अर्वन् is declined like nouns ending in वत् except in the nom. and voc. sing. When the negative particle अन् is prefixed, it is declined like आत्मन्.

36. उशनस् differs from other nouns ending in अस् (as चन्द्रमस्) in the nom. sing., which is उशना, and the voc. sing. which is optionally उशनन्, उशन, or उशनः.

37. Before the vowel terminations beginning with the acc. plur. the ending syllable वाद् of certain nouns is changed to ऊह्, the ऊ of which with the preceding अ or आ becomes औ, as विश्वौहः acc. plur. of विश्वाह्. ह् is changed to द् &c as in the case of लिह्, and we have विश्वाद्-द् nom. sing., विश्वाद्भ्याम् instr. dual, &c

38. The स् of तुरासाह् is changed to ष् before the consonantal terminations.

39. दोषन् m. n. असन् n. दत् m. पद् m. नस् / मास् m. हद् n. मांस् (मान्स्) n. पृत् f. स्रु m. n. शकन् n. उदन् n. आसन् n. निष् f. have no forms for the nom. and the sing. and dual of the acc. In other cases they are declined according to the general rules. The स् of मास् and मांस् is dropped before the consonantal terminations. मास् however does not drop its स् before स्रु.

यदा महान्वैयाकरणः पाणिनिः समजायत तदा व्याकरण-
विषये प्राचां कानिचिन्मतानि प्रतीचां मतेभ्यो भिन्नान्यासन् ।

पूर्वेषां संप्रदायमनुसृत्य ग्रन्थारम्भे देवतां स्तौमि ।

विधवायाः पुनरुद्वाहः सशास्त्र इत्येके* शास्त्रविरुद्ध इत्यन्ये
कलौ प्रतिषिद्ध इत्यपरे वदन्ति ।

विवाहविधावर्यमणं पूषणं चाधिकृत्य मन्त्रान्पठन्ति ।

अपराधं विना पत्युर्नारी तस्मै प्रकुप्यति ।

प्रजापीडनजो बह्वी राज्ञः श्रियं कुलं प्राणांश्च दहति ।

यस्मिन्शकटे सोमो † राजानीयते तस्य धुर्यन्यतरोऽनङ्ग-
न्युक्तः स्यादन्यतरो विमुक्तोऽथ राजानमुपावहरेयुः ।

यूनां बुद्धिः शास्त्रैः संस्क्रियते ।

पत्या परित्यक्ता विधवा वा यान्यं पतिं विन्दते सा पुनर्भूयति ।

दिवि यथा संख्यातीतास्तारकास्तथैव दाशरथौ रामे गुणाः ।

तस्याश्चावङ्ग्याः स्त्रिया लावण्यं पश्यन्तो जना अक्ष्णां फलं
प्रापुः ।

इन्द्रियं वा एतदस्मिँल्लोके यदधि । यदध्नाभिषिञ्चतीन्द्रिय-
मेवास्मिँस्तद्वधाति ।

मधुराभिर्गीर्भिः साधुं सान्त्वयामास गोविन्दः । स साधुश्च
तमाशीर्भिरनुगृहेष्टं प्रदेशं जगाम ।

॥ अस्त्रा रक्षः संसृजतात् ।

एकः शब्दः सम्यग्ज्ञातः सम्यक्प्रयुक्तश्च स्वर्गे लोके कामधु-
ग्भवतीति वैयाकरणानां मतम् ।

पुण्येऽहनि पुरोधस्तं राज्येऽभिषिषेच मन्त्रं चेमं पपाठ ।

* See Art. 4 Lesson XVII.

† The sacred plant Soma is often spoken of as राजा or king. The subject
of उपावहरेयुः is कृत्विजः, understood.

‡ This refers to the person who is sprinkled over with water or curdled
milk.

§ तद् is here equivalent to 'therefore.'

॥ When the victim is killed at a sacrifice its blood is given away to evil
spirits. तात् is a termination optionally used to form the 2nd and 3rd pers.
sing. of the Imperative, when the sense is that of benediction. It is a
weak termination.

याभिरिन्द्रमभ्यषिञ्चत्प्रजापतिः सोमं राजानं वरुणं यमं मनुं
ताभिराद्भिरभिषिञ्चामि त्वामहं राज्ञां त्वमधिराजो भवेह ।

देवासुरा वा एषु लोकेषु संयेतिरे । त एतस्यां प्राच्यां दिशि
येतिरे तांस्ततोऽसुरा अजयन् । ते दक्षिणस्यां दिशि येतिरे तां-
स्ततोऽसुरा अजयन् । ते प्रतीच्यां दिशि येतिरे तांस्ततोऽसुरा
अजयन् । त उदीच्यां दिशि येतिरे तांस्ततोऽसुरा अजयन् ।

आदित्यचन्द्रावनिलोऽनलश्च

द्यौर्भूमिरापो हृदयं यमश्च ।

अहश्च रात्रिश्च उभे च संध्ये

धर्मोऽपि जानाति नरस्य वृत्तम् ॥

अवश्यं नश्वरे देहे दुर्दमे च यमे द्विषि ।

हास्यं नास्याद्विनिर्याति यत्पुंसांमिदमद्भुतम् ॥

सत्यं संसृतिगतेयं दुःखैः पूर्णं निरन्तरम् ।

यतस्तद्व्यतिरेकेण नान्यत्किञ्चिदिहाप्यते ॥

अनित्ये प्रियसंवासे संसारे चक्रवद्गतौ ।

पथि संगतमेवैतद्भ्राता माता पिता सखा ॥

हृदि विद्ध इवात्यर्थं यया संतप्यते जनः ।

पीडितोऽपि हि मेधावी न तां वाचमुदीरयेत् ॥

तस्य पृथ्वी प्रसूतेऽर्थं धर्ममर्थः प्रसूयते ।

प्रसौति विजयं धर्मः स च प्रसवति श्रियम् ॥

गर्हते न तथा श्वानं चाण्डालं च न गर्हति ।

गर्हयत्याहवे भग्नं यथासौ क्षत्रियं नरम् ॥

हते भर्तरि वैक्लव्यात्किञ्चिन्दन्ति तदरिस्त्रियः ।

अजस्रैरश्रुभिस्तासां क्लिद्यन्ति नयनानि च ॥

ददात्यसौ धनं भूरि ब्राह्मणेभ्यो दिनेदिने ।

ददते ब्राह्मणास्तस्मै संतुष्टा नित्यमाशिषः ॥

असौ स्वप्रायमानोऽपि कथ्यते नात्मनो गुणान् ।

कथयन्ति जना एव तस्य तानद्भुतान् भुवि ॥

वृश्चिकानां भुजङ्गानां दुर्जनानां च वेधसा ।
 विभज्य नियतं न्यस्तं विषं पुच्छे मुखे हृदि ॥
 चन्दनैश्चर्चितेव द्यौर्दिशः काशैरिव श्रिताः ।
 क्षीरेण क्षालितेवोर्वी शर्वरीशे विराजति ॥
 यथामिषं जले मत्स्यैर्भक्ष्यते श्वापदैर्भुवि ।
 आकाशे पक्षिभिश्चैव तथा सर्वत्र वित्तवान् ॥
 नक्रः स्वस्थानमासाद्य गजेन्द्रमपि कर्षति ।
 स एव प्रच्युतः स्थानाच्छुनापि परिभूयते ॥
 बुद्धिमान्पुरुषो जह्याद्भिन्नां नावमिवाभ्सि ।
 अप्रवक्तारमाचार्यमनधीयानमृत्विजम् ॥
 जाड्यं धियो हरति सिञ्चति वाचि सत्यं
 मानोन्नतिं दिशति पापमपाकरोति ।
 चेतः प्रसादयति दिक्षु तनोति कीर्तिं
 सत्संगतिः कथय किं न करोति पुंसाम् ॥
 मानुषाणां*प्रमाणं स्याद्भुक्तिर्वै दशवार्षिकी ।
 विहंगानां तिरश्चां च यावदेव समाश्रयः ॥
 कृष्णसारे ददञ्चक्षुस्त्वयि चाधिज्यकार्मुके ।
 मृगानुसारिणं साक्षात्पश्यामीव पिनाकिनम्† ॥
 नाधर्मश्चरितो लोके सद्यः फलति गौरिव ।
 शनैरावर्तमानस्तु कर्तुर्मूलानि कृन्तति ॥

When Bharata was crowned, he gave cows [गो] to Brâhmanas by hundreds. Dîrghatamas saw him giving [दत्] them.

In former [पूर्व] times, Brâhmanas used (ate) cows' [गो] flesh and goats' flesh.

* This sets forth the period of possession or enjoyment necessary to constitute ownership in the case of men and the lower animals.

† Said to King Dushyanta by his charioteer when he was pursuing an antelope.

The Northern [उदच्] people regarded slavery as inhuman and fought with the Southern [अवाच्] to root it out.

Usanas [उशनस्] was the preceptor of the Asuras and Brihaspati of the Devas. There exist works on politics of which they are the reputed authors.

They began to excavate the hill, and effected it after many days [अहन् instr.].

The headman of the village [ग्रामणी] was asked by the commander whether he would give grain to his army.

The hut near Chitrakûta was built by the recluses [परिव्राज्] that dwelt in the vicinity.

Women [स्त्री] shall bring up (take care of) children, and men [पुंस्] shall acquire money by hard labour.

Dilîpa's horse was once taken away by Indra [दृवहन् or मघवन्].

In the beginning there were waters [अप्] only. On these waters appeared the self-existent [स्वयंभू] Brahmâ, and by that self-existent being all these things were created.

He is blind of one eye [अक्षि].

The honey in the flowers of the Kunda creeper has been drunk by bees [मधुलिह्].

Idols are made of the bones [अस्थि] of elephants.

He who walks by the path [पथिन्] of truth attains prosperity.

In Greece there were two hills which were called "dogs' [श्वन्] heads."

Thou art commanded by thy husband [पति] to give money to the poor.

His companion [सखि] having gone to Kâs'î, he lives here alone.

The name of Aryaman occurs in Zend religious books.

Give me any one [एकतम] of those books.

Brâhmanas repeating the Vedas are like frogs [वर्षाभू] croaking in the rains.

VOCABULARY XVI.

अक्षि *n.* the eye.

अजस्र *m. n. f.* continuous, frequent

अत्यर्थम् *adv.* exceedingly, greatly, very much.

अद्भुत *m. n. f.* wonderful.

अधर *m. n. f. pron.* lower, low.

अधर्म *m.* a wicked action.

अनडुह् *m.* an ox.

अनल *m.* fire.

अनिल *m.* wind.

अप् *f.* water (*used in the plur.*).

अपर *m. n. f. pron.* other, another.

अप्रवक्तृ *m.* one who does not speak or teach [forefathers

अर्यमन् *m.* a deity, one of the dead

अर्वन् *m.* a horse.

अवर *m. n. f. pron.* hinder, posterior, inferior

अवश्यम् *adv.* certainly, inevitably

अवाच *m. n. f.* southern.

असन् *n.* blood.

असृज् *n.* blood.

अहन् *n.* a day.

आमिष *m. n.* flesh, bait.

आशिस् *f.* a blessing.

आसन् *n.* the mouth.

आस्य *n.* the mouth.

आहव *m.* a battle.

इन्द्रिय *n.* vigor (of limbs).

ईर् *1st conj. Parasm. and 10th conj. with उद्,* to utter, to speak.

उत्तर *m. n. f. pron.* upper, subsequent.

उदच् *m. n. f.* northern.

उदन् *n.* water.

उन्नति *f.* loftiness, magnanimity

उर्वी *f.* the earth.

उशनस् *m.* a name of the preceptor of the *Asuras*.

ऋक्षिन् *m.* a name of Indra

कपाल *m. n.* head, skull. [wish.

कामदुह् *m. n. f.* one fulfilling any

कार्षक *n.* a bow; *with अधिज्य m. n. f.* one who has his bow strung. [flower.

काश *m. n.* a kind of white

कुल *n.* a family.

क्व *with अप् and आ,* to remove; *with अधि,* to aim at; *अधिकृत्य* having aimed at, *i. e.*, referring to, *with सम्,** to adorn, to refine, to educate.

कृष्णसार *m.* an antelope.

क्लिद् *4th conj. Parasm.* to become wet or damp.

क्लिन्द *1st conj. Parasm.* to lament.

क्षीर *n.* milk.

गर्ह *1st conj. Parasm. and 10th conj.* to think meanly of, to spurn.

गिर *f.* speech.

गृह् *1st conj. Ātm.* to think meanly of, to spurn.

गो *m.* a bull; *f.* a cow, speech, the earth. [of a village.

ग्रामणी *m.* the leader or headman

ग्लौ *m.* the moon.

चक्रवद्गति *m. n. f.* (चक्रवत् like a wheel) one whose movement is like that of a wheel, ever-re-

चन्दन *n.* sandalwood. [volving.

चरित *past part. pass.* of चर्, practised or done.

* स् is prefixed to क्व when it is preceded by सम् and means "to adorn" or "to collect".

चर्चित *past part. pass.* of चर्च, besmeared.

चाण्डाल *m* a pariah, an outcast.

चार्वङ्गी *f.* a beautiful woman, a belle.

चेतस् *n.* the heart, intellect.

जन् *with सम्*, to be born, to flourish.

जाड्य *n.* dullness.

तदरित्री *f.* a wife of his enemy.

तद्यतिरेक *m.* (व्यतिरेक *m.* exclusion) its exclusion or absence

तन्त्री *f.* a musical instrument, lute

तप् *4th conj. Âtm. with सम्*, to be pained or afflicted.

तरी *f* a boat.

तादृश *m. n. f.* like that; *adv* in that manner.

तिर्यच् *m* a lower animal, *m. n f.* horizontal, sideways

वरासाह *m.* a name of Indra.

त्विष् *f.* light, splendour, brightness,

दत् *m* a tooth

ददत् *pres part.* of दा, to give

दक्षिण *m. n f. pron* southern

दधि *n.* curdled milk.

दाशरथि *m.* son of Das'aratha.

दिक् *f.* a day, heaven.

दिश् *f.* direction, quarter.

दुर्दम *m n. f.* difficult to be controlled or put down.

दृश् *f.* sight, an eye.

देवेज् *m. n. f.* worshipper of gods

दोषन् *m. n. f.* an arm.

द्यौ *f.* heaven.

धी *f* intellect.

धुर् *f.* a yoke.

नक्र *m.* a crocodile.

नश्वर *m n f* perishable.

नस् *f.* the nose.

नियतम् *adv.* verily.

निरन्तरम् *adv.* without interval, closely.

निर्जर *m.* a god.

निर्दय *m. n f.* wicked.

निश *f.* night.

पठ् *1st conj. Parasm* to repeat, to read

पति *m.* master, husband

पथिन् *m.* a path, a way.

पद् *m* the foot.

पपी *m* the sun, a protector

पर *m. n f. pron.* another, other.

परित्यक्त *past part. pass.* of त्यज् *with परि*, abandoned.

परित्राज् *m* a recluse

पिनाकिन् *m* a name of S'iva.

पुंस् *m* a man.

पुनर्भू *f.* a widow remarried.

पुर् *f.* a town.

पुरोधस् *m* a family priest

पूर्ण *past part. pass* of पू, filled, full.

पूर्व *m n. f pron.* former, eastern.

पृत् *f.* an army. [with प्र.

प्रच्युत *past part.* of च्यु to fall

प्रजापीडनज *m. n f.* (प्रजा *f.* subjects, पीडन *n.* oppression, and ज, from जन्, arising), arising from the oppression of the subjects.

प्रतिषिद्ध *past part pass.* of सिध् *with प्रति*, forbidden, prohibited

प्रत्यच् *m. n. f.* western.

प्रधी *m. n. f.* keen, acute, talented.

प्रयुक्त *past part. pass.* of युज्
with प्र, used

प्राच् *m. n. f.* eastern.

प्रियसंवास *m.* (संवास *m.* dwelling
together) dwelling together of
beloved persons, the company
of beloved persons.

फल् *1st conj. Parasm.* to bear
fruit.

भग्न *past part. pass.* of भञ्ज्,
broken down, run away
(from the field).

भज् with वि, to divide

भुजङ्ग *m.* a serpent.

भुक्ति *f.* possession, enjoyment.

भू *f.* the earth

भू with परि, to despise, to treat
contemptuously.

भ्रू *f.* an eyebrow.

मघवन् *m.* a name of India.

मथिन् *m.* a churning handle.

मधुलिह् *m.* a black bee.

मांस *n.* } flesh
मांस *n.* }

मानोन्नति *f.* (मान *m.* respect) lof-
tiness of respect, great self-
respect.

मास् *m.* a month.

मृगावसारिन् *m. n. f.* following or
pursuing an antelope.

यत् with सम्, to struggle.

यम *m.* the god of death, the
deity presiding over death.

ययी *m.* a way.

या with वि and निस्, to go away,
to pass away.

राज् *1st conj. Parasm.* and
Atm. with वि, to shine.

राज् *m.* a king; *m. n. f.* shining
रै *m.* wealth.

लावण्य *n.* beauty, loveliness.

वर्षाभू *m.* a frog.

वह्नि *m.* fire.

वित्तवत् *m. n. f.* wealthy.

विद् *past part. pass.* of व्यद्
pierced, struck, wounded.

विश् *m.* a man of the mercantile
caste; *f.* subjects, people.

विश्वपा *m.* the protector of all,
God.

विश्ववाह् *m.* the protector or sup-
porter of the universe.

विश्वसृज् *m.* the creator, Brahma.

वृत् with आ, to turn round, to
turn back.

वृत्रहन् *m.* killer of वृत्र, Indra.

वृश्चिक *m.* a scorpion.

वैक्लव्य *n.* agony, affliction.

वैयाकरण *m.* a grammarian.

व्याकरण *n.* grammar.

शकट *m. n.* a cart.

शकन् *n.* animal dung.

शङ्खध्मा *m.* a conch-blower.

शनैस् *adv.* slowly.

शर्वरीश *m.* (शर्वरी *f.* the night) the
lord of the night, the moon.

श्री *f.* wealth, goddess of wealth.

श्वन् *m.* a dog.

श्यापद *m.* a beast of prey, a beast

सखि *m.* a friend, a companion.

संख्यातीत *m. n. f.* (संख्या *f.* num-
ber, अतीत *m. n. f.* gone be-
yond) innumerable

संतुष्ट *past part.* of तुष् *with सम्*,
pleased, satisfied, gratified.

संप्रदाय *m* a custom, a tradi-
tional observance.

संसृतिगर्ता *f.* (संसृति *f.* this world,
worldly existence, गर्ता *f.* a pit)
the pit of this world or worldly
existence. [virtuous.

सत्संगाति *f.* company of the

सद् *with आ 1st conj. Parasm.*
to approach, to come to.

सद् *with प्र* (in the causal) to
please, to propitiate.

सद्यस् *adv.* at once, immediately.

सम्यक् *m. n. f.* good. [peror

सम्राज् *m.* a great king, an em-

साक्षात् *adv.* in the presence of,
in sight of.

स 1st and 2nd *conj. Parasm.*
with प्र, to produce.

स 2nd and 4th *conj. Ātm. with*
प्र, to produce

सृज् *with सम्*, to bring in contact
with, to unite with.

स्त्री *f.* woman, wife.

स्तु *m. n.* summit.

स्वप्नाय् *denom. Ātm* to be in a
dream, to speak in a dream.

स्वयंभू *m. n. f.* self-existent.

हास्य *n.* smile, laughter.

ह् *with उप* and *अव*, to take
down.

Acquire अर्ज् 1st and 10th *conj.*
with उप.

Beginning अग्र *n.* आदि *m.*

Blind अन्ध *m. n. f.*

Bring up, causal of वृष्, वर्धय,
with सम्, पोषणं or भरणं कृ.

Build मा 3rd *conj. with निर्*.

By hundreds शतशः *ind.*

Call धा *with अभि*; अभिहित *called*.

Croak रद् 1st *conj. Parasm.*
with आ.

Dirghatamas दीर्घतमस् *m.* name
of Rishi.

Excavate खन् *with उद्*; उत्ख-
नितुम् *inf.*

Grain धान्य *n.* [वृकोश कर्म.

Inhuman मानवानर्ह *m. n. f.* निर-

Politics नीतिशास्त्र *n.*

Rains वर्षा *plur.*

Religious book धर्मग्रन्थ *m.*

Reputed अभिमत *past part.*
pass. प्रसिद्ध *past part.*; कर्तृत्वे-
नाभिमतौ *reputed as authors*
(two).

Slavery दास्य *n.*

Truth कृत *n.*

LESSON XVII.

NUMERALS.

1. The following is a list of the Sanskrit cardinal
numerals:—

१	एक	One	११	एकादशन्	Eleven
२	द्वि	Two	१२	द्वादशन्	Twelve
३	त्रि	Three	१३	त्रयोदशन्	Thirteen
४	चतुर्	Four	१४	चतुर्दशन्	Fourteen
५	पञ्चन्	Five	१५	पञ्चदशन्	Fifteen
६	षष्	Six	१६	षोडशन्	Sixteen
७	सप्तन्	Seven	१७	सप्तदशन्	Seventeen
८	अष्टन्	Eight	१८	अष्टादशन्	Eighteen
९	नवन्	Nine	१९	{ नवदशन्	} Nineteen
१०	दशन्	Ten		{ एकोनविंशति	

२० विंशति Twenty.

Up to नवदशन्, these numerals may be considered as adjectives, *i. e.*, they take the number and case of the noun to which they are applied and the first four, the gender also.

२.	विंशति	Twenty	षष्टि	Sixty
	त्रिंशत्	Thirty	सप्तति	Seventy
	चत्वारिंशत्	Forty	अशीति	Eighty
	पञ्चाशत्	Fifty	नवति	Ninety

These may be considered as substantives. They are all feminine; the noun to which they are applied may be of any gender. With a plural noun they are used in the singular, as विंशतिब्राह्मणः ‘*twenty Brâhmanas.*’ They have duals and plurals like other nouns, but when these are used the construction is different; ब्राह्मणानां विंशती ‘*two twenties of Brâhmanas*’; ब्राह्मणानां विंशतयः ‘*many twenties of Brâhmanas.*’ The singular may be used similarly; as ब्राह्मणानां विंशतिः ‘*one twenty of Brâhmanas.*’

३. The numbers intermediate between any two of these are formed by prefixing एक, द्वि &c. up to नवन् to the lower; but the ninth intermediate number is generally made up by prefixing एकोन to the higher. In making these compounds the final न् is invariably dropped; द्वि becomes द्वा, त्रि, त्रयः and अष्टन्, अष्ट. But the three latter changes are optional in the case of चत्वारिंशत्, पञ्चाशत्, षष्टि, सप्तति and नवति; and do not take place at all in the case of अशीति. These numerals

अष्टाभि. instr., अष्टाभ्य dat. and abl., अष्टासु loc. There is no difference in the genitive.

Feminine.

5. एका and द्वा are declined like सर्वा. The feminine forms of त्रि and चतुर् are तिसृ and चतसृ, which are thus declined. तिस्रः and चतस्रः nom. and acc., तिसृभिः and चतसृभिः instr., तिसृभ्य and चतसृभ्य dat. and abl., तिसृणाम् and चतसृणाम् gen., and तिसृषु and चतसृषु loc.

The feminine forms of other adjectival numerals are not different from the masculine.

Neuter.

6. एक	एकम्	Nom and Acc
द्वि	द्वे	_____
त्रि	त्रीणि	_____
चतुर्	चत्वारि	_____

The neuter forms of other adjectival numerals are similar to the masculine.

7. The ordinals corresponding to एक, द्वि, त्रि, चतुर्, and षष् are प्रथम, द्वितीय, तृतीय, चतुर्थ and षष्ठ. Instead of प्रथम, अग्रिम and आदिम and of चतुर्थ, तुर्य and तुरीय are also used. From the other cardinal numerals up to दशन् inclusive, they are formed by dropping the final न् and adding म, as पञ्चमः &c.; and after दशन् up to नवदशन्, by simply dropping न्, एकादश. &c.

8. The ordinals from विंशति and the other substantival numerals, and from their compounds, are formed by adding तम; as विंशतितमः, एकविंशतितमः, त्रिंशत्तमः, एकत्रिंशत्तमः &c. Another way is by dropping the ति of विंशति, and the final consonant of the rest. Where there is a final vowel, that vowel is changed to अ, but only in compound numerals, the simple ones forming their ordinals in the first way, as विंशः, एकविंशः, त्रिंशः, एकत्रिंशः, षष्टितमः, एकषष्टि-एकषष्टितमः &c. शत 'a hundred' has शततमः.

9. The feminines of प्रथम, अग्रिम, आदिम, द्वितीय, तृतीय, तुर्य and तुरीय are formed by adding आ, and of the rest by changing the final अ to ई, as प्रथमा, द्वितीया &c., and चतुर्थी, पञ्चमी, एकविंशी, एकविंशतितमी &c.

10. The nom. plur. of प्रथम *m.* is प्रथमे or प्रथमाः, and the dat., abl., gen. and loc. sing. of द्वितीय and तृतीय or द्वितीया and तृतीया are optionally like those of pronouns ending in अ or आ, as द्वितीयस्मै or द्वितीयाय &c.

11. Adverbs of definite frequency are formed from numerals by the addition of स् to द्वि, त्रि and चतुर् and कृत्वस् to the rest, before which the final न् is dropped. For एक we have सकृत् 'once.' Ex. द्वि: 'twice,' त्रि: 'thrice,' चतु 'four-times,' पञ्चकृत्वः, षड्कृत्वः &c.

12. The termination वत् is applied to यत्, तद् and एतद् and यत् to इदम् and किम्, in the sense of 'as much as.' The three former become या, ता and एता, and the two latter इ and कि, as तावत्, 'that much.' तावान् masc. nom. sing.

पञ्चाशते ब्राह्मणेभ्यः प्रत्यहं कृष्णवर्मानं ददाति ।

गुरोः परिचर्यां कुर्वतस्तस्य द्विचत्वारिंशदहानि व्यतीयुः ।

चतस्रो विद्याश्चतुष्पाष्टिं कलाश्च चन्द्रापीडोऽशिक्षत ।

चत्वारि शृङ्गा* त्रयोऽस्य पादा द्वे शीर्षे सप्त हस्तासो†स्य‡ ।

श्रावणस्य कृष्णपक्षेऽष्टम्यां तिथौ देवकी कृष्णं सुषुवे ।

त्रिः सप्तकृत्वः परशुरामः पृथिवीमक्षत्रियामकरोत् ।

सप्तदश सामिधेनीरनुब्रूयात् ।

ता एताः सप्तर्चोऽन्वाहः॥ तासां त्रिः प्रथमामन्वाह त्रिरुत्तमां
ता एकादश संपद्यन्ते ।

त्रयस्त्रिंशद्वै देवा अष्टौ वसव एकादश रुद्रा द्वादशादित्याः
प्रजापतिश्च वषट्कारश्च ।

॥ शतमनूच्यमायुष्कामस्य॥ । शतायुर्वै पुरुष आयुष्येवैनं**

* Nom. plur. of शृङ्ग *n. Vedic.*

† Nom. plur. of हस्त *m. Vedic.*

‡ This is repeated when the sacred fire is kindled. It contains a description of the imaginary shape of the fire-god.

§ The nominative of this is होता, understood This refers to the repeating of the verses by the Hotâ at a certain ceremony.

॥ At the ceremony called प्रातरनुवाक, which forms a part of the Agnishtoma sacrifice, a great many verses are repeated by the priests. The number of these is determined in this passage. For instance, first, he says, 'If the sacrificer desires a long life, one hundred verses should be repeated'. Then follows a reason for this; and so on.

¶ This qualifies यजमान or sacrificer, understood.

** This refers to the यजमान

*तद्धातिः। त्रीणि च शतानि च षष्टिश्चानूच्यानि यज्ञकामस्य ।
 त्रीणि च वै शतानि षष्टिश्च संवत्सरस्याहानि । तावान्संवत्सरः
 संवत्सरः प्रजापतिः प्रजापतिर्यज्ञः । † उपैतं यज्ञो नमति यस्यैवं
 विद्वांस्त्रीणि च शतानि च षष्टिं चान्वाह । सप्त च शतानि विं-
 शतिश्चानूच्यानि प्रजापशुकामस्य । सप्त च वै शतानि विंशतिश्च
 संवत्सरस्याहोरात्राः ।

संविभाजयति श्रीमान् स वित्तेन द्विजोत्तमान् ।
 धर्मषष्टांशभागेन तेऽपि संविभजन्ति तम् ॥
 गर्भाष्टमेऽब्दे कुर्वीत ब्राह्मणस्योपनायनम् ।
 गर्भादेकादशे राज्ञो गर्भात्तु द्वादशे विशः ॥
 त्रिराचामेदपः पूर्वं द्विः प्रमृज्यात्ततो मुखम् ।
 खानि चैव स्पृशेदद्भिर्गत्मानं शिर एव च ॥
 जीवन्तोऽपि मृताः पञ्च व्यासेन परिकीर्तिताः ।
 दरिद्रो व्याधितो मूर्खः प्रवासी नित्यसेवकः ॥
 अनारम्भो हि कार्याणां प्रथमं बुद्धिलक्षणम् ।
 प्रारब्धभ्यान्तगमनं द्वितीयं बुद्धिलक्षणम् ॥
 नष्टे मृते प्रव्रजिते क्लीबे च पतिते पतौ § ।
 पञ्चस्वापत्सु नारीणां पतिरन्यो विधीयते ॥
 तिस्रः कोट्योऽर्धकोटी च यानि लोमानि मानवे ।
 तावत्कालं वसेत्स्वर्गं अर्तारं यानुगच्छति ॥

On the 27th day of the month a conclave of Panditas was held.

At that time ninety-nine men were examined, of whom fifty four were found to be good grammarians.

The Panditas say that there are eighteen Purāṇas and twenty-four Smritis.

Originally there were three Vedas—R̥gveda, Yajurveda, and Sāmaveda; afterwards there came to be four.

* तद् is here equivalent to तस्माद्

† The nominative of this is the priest होता, understood.

‡ In the Vedic dialect, a preposition need not be immediately prefixed to a verb; several words may intervene.

§ This is a deviation from Pāṇini. See last Lesson, Art. 3.

There are now two principal branches or S'ākhās of Yajurveda.

The Smṛiti of Manu is in twelve chapters, and in the seventh the duties of kings are enumerated.

On the tenth of the bright half of Ās'vina, people in the Deccan give to each other leaves of the S'amī tree, calling them gold.

All enemies were killed by the five Pāṇḍavas.

Rāma cut off the ten heads of Rāvaṇa.

He gained proficiency in the four learnings (lores), six S'āstras, and sixty-four arts.

Thrice I told him to depart, and when he did not do so, I gave him a kick.

The Hindus believe that there are eight guardians of the eight different quarters.

Of the eighteen *Purāṇas* of the Mahābhārata, the third is the best, because it contains many pleasant stories

The doctor has directed me to take this medicine for* forty-two days.

I have studied seventeen cantos of the Raghuvamśa, seven of the Kumārasambhava, nine dramatic plays, and eighty-six pages of Patañjali's Mahābhāṣya.

VOCABULARY XVII.

अक्षत्रिय *m n. f.* destitute of क्ष-
 अनारम्भ *m.* not beginning [त्रिय.
 अनुच्य *pot. past part* of वच् with
 अनु, to be recited
 अन्तगमन *n* going to the end.
 अन्वाह (आह and अनु) he recites,
 repeats.
 अब्द *m.* a year
 अर्धकोटी *f* (अर्ध *n.* half, कोटी *f.*
 ten millions) five millions.
 अहोरात्र *m* day and night.

आयुष्काम *m* one wishing to live
 a long life.
 इ with व्यति, to pass away.
 उत्तम *m n f* last
 उपनायन } *n* the ceremony of the
 उपनयन } investiture with the
 sacred thread.
 कला *f.* an art.
 कार्य *n.* business, work.
 कीर्तित with परि (from कृत् 10th
 conj. to tell) enumerated.

* See note *, p. 18.

कृष्ण *m.* the eighth incarnation of Vishnu.

कृष्णपक्ष *m.* the dark half of the lunar month.

कृष्णवर्मन् *m.* a proper name.

क्लीब *m. n.* neuter, impotent

ख *n* the cavities of the human body, as mouth, nose, &c.

गर्भाष्टम *m. n. f.* (गर्भ *m.* conception, and अष्टम *eighth*) eighth from conception.

चन्द्रापीड *m.* name of a prince

चम् *1st conj. Parasm. with आ,* to take in a little water into the mouth and drink it as a religious ceremony

तावत्कालम् *adv.* for so long a time

देवकी *f.* mother of Krishna

द्विजोत्तम *m.* one who is best among Brâhmanas

धर्मषष्ठंशभाग *m.* one-sixth part of religious merit as a share.

पतित *m. n. f.* sinful, apostate.

पद् *4th conj. Âtm. with सम्,* to amount to. [on

परिचर्या *f.* service, attendance

प्रजापति *m.* the god Brahmâ

प्रजापशुकाम (प्रजा *f.* progeny, पशु *m.* cattle, and काम *m.* wish) one wishing for progeny and cattle

प्रवासिन् *m.* a traveller.

प्रव्रजित *past part. of व्रज् with प्र,* exiled or turned a recluse.

बुद्धिलक्षण *n.* (बुद्धि *f.* talent, लक्षण *n.* a sign) a sign of talent

भज् *with सम् and वि,* to admit to a share, to bestow upon

भाज् *10th conj. with सम् and वि,* to admit to a share, to bestow upon

मृज् *with प्र,* to wash

लोमन् *n.* a hair.

वषट्कार *m.* the cry वौषट् at the time of throwing an oblation into the fire, this is considered a deity

विद्या *f.* learning, lore.

विद्वस् *pres. part. of विद्* know knowing.

वैश्य *m.* the third order or caste among the Hindus

व्याधित *m. n. f.* sick

व्यास *m.* the reputed author of the Mahâbhârata, a Rishi.

शतायुस् *m. n. f.* living for a hundred years

शृङ्ग *n.* a horn [Hindu year.

श्रावण *m.* the fifth month of the

संवत्सर *m.* a year

सामिधेनी *f.* a verse repeated at the time of kindling the sacred fire.

Âs'vina आश्विन *m.* name of a month.

Bright half (of the lunar month) शुक्लपक्ष *m.*

Calling अभिधान *pres. part. of धा with अभि.*

Canto सर्ग *m.*

Conclave समाज *m.* परिषद् *f.*

सभा *f.*

Doctor भिषज् *m.* वैद्य *m.*

Dramatic play नाटक *n.*

Duty धर्म *m.*

Enumerated **परिकीर्तित** *past part pass*. परिगणित *past part pass*.
 Found **उपलब्ध** *past part pass*. समविगत *past part pass*.
 Good **समीचीन** *m n f* निपुण *m n f*.
 Guardian of a quarter **दिक्पाल** *m*.
 Held (as a meeting) **मिलित** *past part*. [a kick
 Kick **लत्ता** *f.*; लत्तया प्रहरति gives
 Kumârasambhava **कुमारसंभव** *m*.
 name of a poem by Kâlidâsa
 Lore **विद्या** *f*.
 Mahâbhârata **महाभारत** *n*. name
 of an epic poem celebrating
 the quarrels and was be-
 tween the sons of Pându and
 Dhritarâshtra

Originally **अग्रे** *loc sing of अग्र*,
 आदौ *loc sing of आदि*.
 Parvan **पर्वन्** *n* a section, a canto.
 Purâna **पुराण** *n* name of a class
 of works containing legend-
 ary accounts of many things
 and of a religious and ritual-
 istic character
 Raghuvams'a **रघुवंश** *m* name of
 a poem by Kâlidâsa.
 Rîgveda **ऋग्वेद** *m*. name of a
 Veda
 Sâmaveda **सामवेद** *m*. name of a
 Veda
 S'amî **शमी** *f.* a kind of tree
 Yajurveda **यजुर्वेद** *m* name of a
 Veda.

LESSON XVIII.

COMPARATIVE AND SUPERLATIVE DEGREES OF ADJECTIVES, &c.

1. ईयस् is a termination of the comparative degree and इष्ठ of the superlative. Before these the ending vowel of a word, or the ending consonant, if any, with the preceding vowel, is dropped; as लघु *positive*, लघीयस् *comparative*, लघिष्ठ *superlative*; महत् *pos.*, महीयस् *comp.*; बलिन् *pos.*, बलीयस् *comp.*, &c

These terminations are applied to adjectives of quality and not to participles and other verbal derivatives as तर and तम (mentioned below) are.

2. The ऋ occurring in the words पृथु, मृदु, भृश, कृश, दृढ and परिदृढ is changed to र; as पृथु *pos.*, प्रथीयस् *comp.*, and प्रथिष्ठ *sup.*

3. The final syllable (i. e. the last vowel with the preced-

ing consonant) of the words स्थूल, दूर, ह्रस्व, क्षिप्र, and क्षुद्र, and the portion वन् of युवन् are dropped, and the preceding vowel takes Guna, as स्थूल *pos.*, स्थवीयस् *comp.*, and स्थविष्ठ *sup.*

4. The possessive terminations, मत्, वत् and विन्, to be presently mentioned are dropped; as बलवत् *pos.*, बलीयस् *comp.*, and बलिष्ठ *sup.*

5. The following is a list of the irregularities:—

<i>Positive.</i>		<i>Comparative.</i>	<i>Superlative.</i>
प्रशस्य	praiseworthy	{ ज्यायस् श्रेयस्	{ ज्येष्ठ श्रेष्ठ.
वृद्ध	old	{ ज्यायस् वर्षीयस्	{ ज्येष्ठ. वर्षिष्ठ.
अन्तिक	near	नेदीयस्	नेदिष्ठ.
बाढ	firm, well	साधीयस्	साधिष्ठ.
प्रिय	dear	प्रेयस्	प्रेष्ठ.
स्थिर	firm	स्थेयस्	स्थेष्ठ.
स्फिर	thick, much	स्फेयस्	स्फेष्ठ.
गुरु	heavy	गरीयस्	गरिष्ठ.
उरु	wide	वरीयस्	वरिष्ठ.
बहुल	many, much	बंहीयस्	बंहिष्ठ.
दीर्घ	long	द्राधीयस्	द्राधिष्ठ.
बहु	many, much	भूयस्	भूयिष्ठ.
युवन्	young	{ यवीयस् कनीयस्	{ यविष्ठ. कनिष्ठ.
अल्प	small	{ कनीयस् अल्पीयस्	{ कनिष्ठ. अलिष्ठ.

6. The comparative ending in स् should be declined in the manner shown in Lesson XXVII. First Book. Its feminine is formed by the addition of ई, and of the superlative by affixing आ; as कनीयसी, कनिष्ठा.

7. तर is another comparative termination, the superlative corresponding to which is तम. These are applied not only to adjectives but to nouns, particles and other indeclinables and verbs. In the last case they take the forms तराम् and तमाम् and also when added to indeclinables, except in those instances in which, with the terminations, the indeclinables form adjectives. The words to which these suffixes are added undergo no change.

Ex.—लघु *pos.* लघुतरः, लघुतमः; पाचकतरः, पाचकतमः; पचतितराम्, पचतितमाम्; उच्चैस्तराम्, उच्चैस्तमाम्; उच्चैस्तरः *adj* उच्चैस्तमः *adj*.

8. The feminine of adjectives ending in *तर* and *तम* is formed by affixing *आ*.

9. Derivatives signifying the 'possessor' of the thing expressed by the base are formed by affixing *मत्* to substantives : as *धीमत्* 'talented,' from *धी* 'talent.'

10. The *म* of this termination is changed to *व* when the base ends in *म्* or *अ* (short or long), or has either for its penultimate ; as *धनवत्* 'wealthy,' from *धन* 'wealth;' *वियावत्*, *यशस्वत्*, *भास्वत्*, *किंवत्*, *लक्ष्मीवत्*.

There are a few exceptions, as *यवमत्*, *भूमिमत्*, &c.

11. To substantives ending in *अ* the suffix *इन्* is also added in this sense, before which the preceding *अ* is dropped; as *दण्डिन्*, *धनिन्*, &c. *विन्* is another termination having this sense. It is applied to some nouns ; as *यशस्विन्*.

12. *वृश् m. n. f.* and *वृश m. n.* (*वृशी f.*) are appended to pronouns in the sense of 'like'. The final letter of the base is dropped and *आ* added to it; as *तावृश्* 'like that,' *त्वावृश्* 'like thee.' *इदम्* and *किम्* become *ई* and *की*; as *ईवृश्*.

13. The verbal or other forms of *कृ*, *भू*, or sometimes *अस्* are added to a noun or an indeclinable to express the 'doing or being like' the thing denoted by the base.

14. *a.* The ending *अ* or *आ* is changed to *ई*, except in the case of an indeclinable. *b.* The preceding *इ* or *उ* is rendered long, and *c.* *ऋ* (short) is changed to *री*. *d.* Final *न्* and the *स्* of *मनस्*, *अरुस्*, *चक्षुस्*, *चेतस्*, *रहस्*, and *रजस्*, are dropped.

Ex.—घनीकरोति, घनीभवति, गङ्गीभवति, प्रत्यक्षीकरोति, स्वीकृतम् *n*, शुचीभूतम् *n*, पट्टभवनम् *n*, मात्रीकरोति, दिवाभूता *f*.

ऋग्वेदात्सामवेदस्य महिमा भूयान् ।

यज्ञवर्मायोध्यां गच्छन्नध्वनोऽर्धाङ्गयोऽतिक्रम्याश्राम्यत् ।

कृष्णस्य सुभद्रा यवीयसी स्वसा ।

सर्वेषु कुसुमेषु शिरीषकुसुमं न्रदिष्ठम् ।

निःश्रेयसाय कर्मपथाज्ज्ञानमार्गः साधीयान् । श्रेष्ठस्तु सर्वेषां भक्तिमार्गः ।

परमात्माणोरप्यणीयान्महतोऽपि महीयान्वर्तते ।

धार्तराष्ट्रेभ्यः पाण्डवाः कृष्णसाहाय्याद्वलीयांसः किं तु तेषां योधसमाजो गरीयान् ।

दुःखितस्य वृत्तान्तश्रवणेनाद्रींभवन्ति हृदयान्यनुकम्पिनां महात्मनाम् ।

यो यज्ञकर्माणि यथाविधि करोति स प्रजावान्पशुमांस्तेजस्वी ब्रह्मवर्चसी यशस्वांश्च भवति ।

विष्णुशर्मण एकपञ्चाशत्पुत्रा आसन् । तेषां ये मध्यमादेवदत्ताज्यायांसः पञ्चविंशतिस्ते कनीयोभिः पञ्चविंशत्या कलहं चक्रुः ।

सर्वासु नदीषु भागीरथी द्राघिष्ठा विस्तारे वरिष्ठा च । तस्याः सलिलं यमुनायाः शुचितरम् । पर्वतेषु हिमालयः प्रथिष्ठः ।

अहो दीप्तिमतोऽपि विश्वसनीयतास्य राज्ञो वपुषः ।

ईदृशी मे मन्दभाग्यता यन्न केवलं भर्तुर्विरहो दारकयोरपि ।

हा सौम्य हनूमन्क पुनस्त्वादृशस्य साधोर्महोपकारिणः संभवोऽस्मिञ्जगति ।

नतद्विघ्नः कतरन्नो गरीयो यद्वा जयेम यदि वा नो जयेयुः ।

नेयं मे जटा किं तु वेणीकृतः कचानां कलाप इत्यब्रवीत्काचित्स्त्री ।

दासीभूतां सर्पाणां जनन्याः सेवां कुर्वतीं स्वमातरं बन्धनान्मुमोच गरुडः ।

तपश्चरन्त्यावणः स्वीयानि नव शिरांसि शिवायोपायनीचकारेति शृणुमः ।

प्रियतमस्य पुण्डरीकस्य मरणेन सशोकया महाश्वेतया तिरस्कृता विषया दूरीकृतो बान्धवजनोऽङ्गीकृतमरण्येऽवस्थानम् ।

एकः पुरुषः प्रियतमायाः प्रासादस्योपरितनीं भूमिं प्रवेष्टुमिच्छुर्वातायनादधोवलम्बमानमहिं रज्जूकृत्याखरोह ।

उपरते भर्तरि यत्प्राणाः परित्यज्यन्ते तन्मौख्यम् । उत्तरा
विराट्बुहिता बालिका विनयवति धीमाति विक्रान्ते च पञ्चत्व-
मभिमन्यावुपगतेऽपि प्राणान्न जहौ । अन्या अपि सहस्रशः कन्यका
अभर्तृमन्यो जाताः सत्यो जीवितानि न तत्त्यजुरिति श्रूयते ।

जीवनाय मनुजन्मनामिह भ्राम्यतामथ कदापि स प्रभुः ।
त्वाद्दशो भवति भाग्ययोगतो वेत्ति यः सदसतां यदन्तरम् ॥

Kausalyâ was the eldest [वृद्ध] of the three wives of Das'aratha, and Kaikeyî the youngest [युवन्].

Sitâ's bodily form was more slender [तनु] than Dianpadî's.

That the greater [बहु] is equal to the less [लघु] is absurd.

In running, the horse is the swiftest [आगु] of all animals.

The virtuous [सद्गुण, पुण्य] are happy [सुख] and deserve respect.

Rukminî was dearer [प्रिय] to Kṛishṇa than Satyabhâmâ.

When one's luck is bad, even his relations become (as if they were) his enemies [विपक्ष].

What is he called who has wealth [वसु], or fortitude [धैर्य], or fame [यशस्, कीर्ति], or land [भूमि] ?*

All should become as of one mind [एकचित्त] and having taken this net should fly off.

Indra was the mightiest [ओजस्विन्] and most powerful [बलिन] of all the gods, and therefore they crowned him king.

The sense of the original passage is rendered (as if) clear [विशद] by a commentator, and sometimes mystified [गूढ].

Damayantî was the most beautiful [सुन्दर, चारु] of all the women of the time, and the most devoted [भक्त, अदुरक्त] to her husband.†

Thy heart has at this moment melted (become as if a liquid [द्रव]) through affection.

The bullocks that are fastened to the yokes of carriages are fatter [पीवर] than common ones.

* The student should answer this question.

† Loc. or Gen.

O Sitâ, there is not another woman like thee [त्वद्], so pure, so simple, and so loving [अदुराग, प्रणय], and not another man like me [मद्], so ruthless and so cruel.

VOCABULARY XVIII

अणु *m n. f.* little; *m* an atom,
a small particle

अधस् *ind* below, down.

अध्वन् *m* a road

अनुकम्पिन् *m. n f* compassionate

अन्तर *n.* difference

अभिमन्यु *m* son of Arjuna

अरुस् *m. n.* a sore or wound

अवलम्बमान *pres part act.* of
लम्ब् *with अव,* hanging.

अवस्थान *n.* residence.

अहि *m* a snake.

आर्द्र *m n. f* wet.

इच्छु *m n. f.* wishing, wisher.

उत्तरा *f.* daughter of a king
named Virâta

उपरितन *m n. f.* what is above.

उपायन *n* a present.

एकमनस् *m n. f* of one mind

कच *m.* the hair.

कर्मपथ *m.* (कर्मन् *action*, and पथिन्
a way) way of action, *i. e.*,
the performance of religious
ceremonies, &c., as a way to
eternal bliss

कलह *m.* a quarrel.

कलाप *m.* a bundle, a collection

कृश *m. n. f* weak, thin.

कृष्णसाहाय्य *n.* help of Kṛishna

कम् 1st conj. *Parasm. with*
अति, to cross, to go over, to
transgress.

क्षुद्र *m. n. f.* small, mean.

गरुड *m* an eagle, the bird of
that species used by Vishnu
as his car.

जटा *f.* matted hair

जीवन *n* livelihood

जीवित *n* life

ज्ञानमार्ग *m* (ज्ञान *n.* knowledge,
मार्ग *m.* a way) the knowledge
of God as a way to eternal
bliss.

दारक *m.* a male child, son.

दीप्ति *f* splendour.

दृढ *m. n. f.* firm, strong.

निःश्रेयस *n* final beatitude.

परिवृद्ध *m* a master, owner.

पुण्डरीक *m* a proper name; *n.* a
lotus flower.

पृथु *m. n. f.* large, great.

वन्धन *n* restraint, imprisonment.

बालिका *f.* a girl.

ब्रह्मवर्चसिन् *m. n. f.* illumined by
the Vedas, possessing the
splendour conferred by the
practice of the Vedic rites.

भक्तिमार्ग *m* (भक्ति *f.* love, devo-
tion, and मार्ग *m.* a way)
devotion to or love of God as
a way to eternal bliss.

भाग्ययोग *m.* (भाग्य *n.* luck, good
fortune, योग *m.* accession)
the accession of good luck or
fortune.

भृश *m n f* much, mighty.
 मध्यम *m n f* middle; *n* waist
 मनुजन्मन् *m* (मनु *m.* one of the
 progenitors of men) one born
 of Manu, a human being, a
 man
 मन्दभाग्यता *f* (मन्द dull, भाग्य
 fortune, मन्दभाग्य one who is
 unfortunate) misfortune.
 महाधैता *f* name of the daughter
 of a certain Gandharva.
 महोपकारिन् *m n. f.* very benevo-
 lent.
 मौढ्य *n* folly.
 यज्ञवर्मन् *m* a proper name.
 यथाविधि *adv.* according to the
 rules laid down in ceremonial
 works
 यमुना *f.* name of a river.
 युग *m. n.* a yoke.
 योधसमाज *m.* (योध *m* a warrior,
 समाज *m* a multitude) a mul-
 titude of warriors, an army.
 रज्जु *f* a rope.
 रम् *with उप, 1st conj Parasm.*
 to die.
 रहस् *n.* secrecy, solitariness, a
 secret; *adv.* secretly, solitarily.

लघु *m. n. f.* small.
 वपुस् *n.* the body.
 विक्रान्त *m. n. f.* courageous, pos-
 sessing prowess.
 विश्वसनीयता *f* capacity to inspire
 confidence.
 विषय *m.* objects giving sensual
 pleasure
 विष्णुशर्मन् *m.* a proper name
 विस्तार *m.* extent
 वृत्तान्तश्रवण *n.* (वृत्तान्त *m.* history,
 account, श्रवण *n.* hearing)
 hearing of history or account
 वेणि-वेणी *f.* braided hair.
 शिरीष *n.* a kind of flower.
 शुचि *m n f* pure.
 संभव *m.* possibility, probability.
 सदसत् *m. n. f.* good and bad.
 सलिल *n.* water.
 सशोक *m. n. f.* (स with, शोक *m.*
 sorrow) afflicted with sorrow.
 सहस्रशः *adv* by thousands.
 सुभद्रा *f* wife of Arjuna.
 सेवा *f.* service.
 सौम्य *m. n. f.* gentle.
 हनुमत् *m.* name of a monkey-
 devotee of Râma.
 ह्रस्व *m. n. f.* short.

Absurd अयुक्त *past part* अनुप-
 पन्न *past part*
 Bad प्रतिकूल *m n f.* [ति *f*
 Bodily form तनु *f.* वपुस् *n.* आकृ-
 Commentator टीकाकार *m* टीका-
 कृत् *m.* [*m. n. f*
 Common साधारण *m n. f.* सामान्य
 Cruel नृशंस *m. n. f.*
 Fastened नियुक्त *past pass. part.*
 धुरि नियुक्तः.

Kaikiyî कैकेयी *f.* name of one
 of the wives of Das'aratha.
 Kausalyâ कौसल्या *f* name of one
 of the wives of Das'aratha.
 Moment क्षण *m.*
 Net जाल *n.*
 Passage, original, मूलग्रन्थ *m.*
 Pure विशुद्धशील *m. n. f.*
 Relation बन्धु *m.* बन्धुजन *m.*
 ज्ञाति *m.* [Krishna.
 Rukmîni रुक्मिणी *f.* wife of

Running विद्रवण *n.*

Ruthless निर्वृण *m. n. f.*

Satyabhāmā सत्यभामा *f.* name of
one of the wives of Kṛishna

Sense अर्थ *m.*

Simple ऋजु *m. n. f.* आर्जवयुक्त
m. n. f. सरल *m. n. f.*

LESSON XIX

COMPOUNDS.

Dvandva (Copulative) and Tatpuruṣa (Determinative).

I. 1. In Sanskrit one simple noun* may be compounded with another, and this compound with a third or another compound; or several nouns may be compounded together simultaneously. In this manner we may have a compound consisting of any number of simple words. According to the sense or manner in which nouns are thus put together compounds are divided into several classes.† A compound of the class called Dvandva consists of nouns which, if not compounded, would be joined by the copulative particle; as रामश्च कृष्णश्च = रामकृष्णौ; रामश्च लक्ष्मणश्च भरतश्च शत्रुघ्नश्च = रामलक्ष्मणभरतशत्रुघ्नाः.

2 *a.* When the compound consists of two nouns, each being understood to be singular, it takes the dual; and the plural, when it contains more than two nouns. *b.* The gender of the final noun is the gender of the whole; as कुकुटमयूर्याविमे, मयूरीकुक्कुटाविमौ. *c.* A Dvandva compound is singular and neuter when it implies an aggregate or when the things enumerated constitute one complex idea, as आहारनिद्राभयम्. This may be called 'the collective species' of Dvandva. When a compound consists of words signifying insects, limbs

* *I. e.* a substantive, an adjective, or an indeclinable word (अव्यय).

† It should by no means be supposed that any noun may be compounded with any other in any sense. The Sanskrit idiom allows of certain compounds only and not others. Ignorant persons not knowing this put forth as Sanskrit what is by no means so. Many minute rules have been given by the grammarians, some of which are reproduced in the text. Practically the usage of the best authors is the safest guide.

of the body of an animal, parts of an army, objects between which there is natural antipathy, or of common names not denoting an animal, it is always of this nature: as यूकादिश्वम्, पाणिपादम्, रथिकाभारोहम्, अहिनकुलम्, धानाशङ्कुलि. In other cases this construction depends on the will of the speaker.

3. A word ending in ऋ and implying blood-relationship or some kind of learning, changes this vowel to आ when followed by another word ending in ऋ or by पुत्र, as होतापोतारौ, मातापितरौ, पितापुत्रौ.

4. When a collective Dvandva compound ends in a letter of the palatal class, or द्, ष्, or ह्, the vowel अ is added on to it; as वाक्त्वचम्, त्वक्स्वजम्, शमीदृषदम्, वाक्त्वपंम्, छत्रोपानहम्. When it is not collective, the अ is not added, as in प्राट्दशरदौ.

II. 1. A compound of the Tatpurusha class consists of two members, the first of which determines the sense of the other,* or is attributive to it. The attributive member may have the meaning of a case, or may be used in apposition to the other, and consist, in this latter case, of an adjective or a substantive. The former we will call an inflectional compound, and the latter an appositional (named Karmadhāraya in Sanskrit Grammars); as राज्ञ. पुरुषः = राजपुरुष. (inflectional), गम्भीरो नादः = गम्भीरनादः (app.), पुरुषो व्याघ्र इव = पुरुषव्याघ्रः (app.)

2. There are six varieties of the first species corresponding to the six oblique cases —

a (1) A noun in the accusative case is compounded with श्रित, अतीत, पतित, गत, अत्यस्त, प्राप्त, आपन्न; as कृष्णं श्रितः = कृष्णश्रितः, दुःखमापन्नः = दुःखापन्नः, स्वर्गं गतः = स्वर्गगतः.

(2) When the accusative expresses the duration of a continuous action or state, it is compounded with another indicative of that action or state; सुदृढं सुखम् = सुदृढसुखम्.

b A noun in the instrumental is compounded with another (1) expressive of the effect, (2) and with the words पूर्व, सदृश, सम, ऊन or words having the sense of ऊन, and with कलह, निपुण, मिश्र, and श्लक्ष्ण.

(3) It is also sometimes compounded with verbal derivatives

* In a few cases the attributive member is placed after the other.

when the instrumental has the sense of the agent or instrument of the action.

(4) When it signifies an article used to season food, it is compounded with the following word, if that word signifies a kind of food.

Examples.—(1) शङ्कुलया खण्डः = शङ्कुलाखण्डः—(2) मासेन पूर्वः = मासपूर्वः, मात्रा सदृशः = मात्रसदृशः, वाचा कलहः = वाक्कलहः &c.—(3) हरिणा त्रातः = हरित्रातः, नखैर्भिन्नः = नखभिन्नः &c.—(4) दध्नोदनः = दध्योदनः &c.

c. A noun in the dative is compounded with another (1) expressive of the material of which the thing expressed by the first noun is made; as यूपाय दारु = यूपदारु. (2) It is also compounded with अर्थ, बलि, हित, and रक्षित. The compound with अर्थ is an adjective and takes the number and gender of the noun it qualifies; as द्विजायायम् = द्विजार्थ ओदनः, द्विजायेयम् = द्विजार्थो यवाणः, द्विजायेदम् = द्विजार्थं पयः, भूतेभ्यो बलिः = भूतबलिः, गवे हितम् = गोहितम्, गवे रक्षितम् = गोरक्षितम्.

d. A noun in the ablative may be compounded with भय, भीत, भीति and भी, and sometimes with अपेत, अपोद, मुक्त, पतित and अपत्रस्त. *Ex.* चोराद्वयम् = चोरभयम्, सुखादपेतः = सुखापेतः, चक्रान्मुक्तः = चक्रमुक्तः, स्वर्गात्पतितः = स्वर्गपतितः.

e. (1) A noun in the genitive may be compounded with any other noun; as राज्ञः पुरुषः = राजपुरुषः.

But there are many exceptions.

It is not compounded with verbal derivatives ending in अक and तृ and denoting the agent; अपां स्रष्टा, ओदनस्य पाचकः, घटस्य कर्ता, not अप्स्रष्टा, ओदनपाचकः, or घटकर्ता.

There are a few counter-exceptions, as देवपूजकः, ब्राह्मणयाजकः &c.

Such genitives again as the following are not compounded:—
नृणां द्विजः श्रेष्ठः, सतां षष्ठः, आश्वर्यो गवां दोहोऽगोपेन &c.

(2) पूर्व, अपर, अधर, and उत्तर are compounded with nouns in the genitive, and are placed first. Similarly a word expressive of a part is compounded with a noun in the genitive case expressive of time and is placed first. In both cases the noun in the genitive should signify the whole, of which a part is expressed by the compound; पूर्व कायस्य = पूर्वकायः, चरमं रात्रेः = चरमरात्रः, मध्यमह्नः = मध्याह्नः &c.

(3) A noun expressive of the time that has elapsed since a certain occurrence is compounded with the noun expressive of the occurrence. **संवत्सरो मृतस्य यस्य** (one since whose death it is a year) = **संवत्सरमृतः, मासजातः** &c

f A noun in the locative is compounded with the following words — **शौण्डि, धूर्त, प्रवीण, निपुण, पण्डित, पटु, कुशल, सिद्ध, शुष्क, पक्व, वन्य** &c *Ex* **वाचि पटुः = वाक्पटुः, सभायां पण्डितः = सभापण्डितः, आतपे शुष्कः = आतपशुष्कः** &c.

3. An appositional or Karmadhâraya compound is possible in the following cases:—

a A noun expressive of the standard of comparison may be compounded with another indicating the common quality or ground of comparison; as **घन इव श्यामः = घनश्यामः**.

b A noun expressive of the object of comparison with another, such as **व्याघ्र, चन्द्र, कमल, पद्म** &c, indicating the standard of comparison, as **पुरुषो व्याघ्र इव = पुरुषव्याघ्रः, सुखं चन्द्र इव = सुखचन्द्रः, नेत्रं कमलमिव = नेत्रकमलम्, पादः पद्ममिव = पादपद्मम्**. Or these may be dissolved thus.—**सुखमेव चन्द्रः = सुखचन्द्रः, नेत्रमेव कमलम् = नेत्रकमलम्**.

c A qualifying noun with the qualified noun in most cases, as **नीलं च तदुत्पलं च = नीलोत्पलम्, गम्भीरश्चासौ नादश्च = गम्भीरनादः**

d Two declinable participles, the first expressing previous and the second subsequent action; as **आदौ ज्ञातः पश्चादुल्लिप्तः = ज्ञाताउल्लिप्तः**.

4. The compound of **अ** and **अन्** implying negation, with a noun, belongs to the Tatpurusha class.

5. When the first member of an appositional or Karmadhâraya compound is a numeral, it is called, in Sanskrit, **Dvigu**. A **Dvigu** implies an aggregate; as **त्रयाणां भुवनानां समाहारः = त्रिभुवनम्**. A Karmadhâraya with a numeral as the first term must always be a **Dvigu**.

6. The following words drop the final vowel or the final consonant with the preceding vowel and add **अ** under the circumstances mentioned:—

(a) **पथिन्** at the end of any compound, as **स्वर्गपथः**.

(b) **सखि** and **राजन्** at the end of a Tatpurusha, as **मद्राजः, कृष्णसखः**.

(c) **रात्रि** at the end of a Tatpurusha when preceded by a

numeral, an indeclinable or a word expressive of a part such as पूर्व, अपर, &c. or by सर्व, संख्यात, or पुण्य and in a Dvandva when preceded by अहः; as, द्विरात्रम्, अतिरात्रः, पूर्वरात्र, अहोरात्रः.

(d) अहन् at the end of a Tatpuruṣa when it is not changed to अह by rule 7; as, पुण्याहम्, ब्रह्मः, उत्तमाहः.

7. अहन् is changed to अह at the end of a Tatpuruṣa when preceded by an indeclinable or a word expressive of a part such as पूर्व, अपर, &c. or by सर्व or संख्यात; as सर्वाहः, पूर्वाह्नः.

8. (a) ऋच्, पुर, धुर् (when it does not mean the yoke of a carriage) at the end of any compound, and (b.) गो when it ends a Tatpuruṣa have अ added to them; as अर्धर्चः, विष्णु-पुरम्, रणधुरा, परमगवः.

9. a. A Tatpuruṣa follows the gender of the final noun, b. the collective Dvigu is neuter, and that ending in अ is oftentimes feminine and takes the suffix ई, as राजपुरुष, नख भिन्न-न्ना-न्नम्, पञ्चगवम् (from पञ्चन् and गो), पञ्चपात्रम्, त्रिलोकी. c. A Tatpuruṣa (in all its species) ending in रात्र, अह्न and अह is masculine, but when रात्र is preceded by a numeral, and अह by पुण्य, it is neuter, as पूर्वरात्रः, मध्याह्न, सप्ताहः, द्विरात्रम्, पुण्याहम्.

10. When a neuter Dvigu or Dvandva ends in a long vowel, it is shortened. The short vowel corresponding to ओ and औ is उ, and to ए and ऐ is इ; as द्विखारि (from द्वि and खारी 'a measure of grain').

प्रयागे चतुरहसुषित्वा काशीपथमुपययाबुद्दालकः ।

रविवासरस्य चरमरात्रे संसाराङ्गारतप्तः कश्चित्पुरुषश्चिच्छे-
दात्मनः शिरः ।

आश्विनस्याद्ये नवरात्रे दुर्गाया महोत्सवः क्रियते ।

ननु प्रभाता रजनी । तच्छीघ्रं शयनं परित्यजामि । अथवा
लघुलघूत्थितापि किं करोमि । न मे दुःखादुचितेषु प्रभातकर-
णीयेषु हस्तपादं प्रसरति ।

अस्मिन्कलौ खलोत्सृष्टदुष्टवाग्वाणदारुणे ।
 कथं जीवेज्जगन्न स्युः संनाहाः सज्जना यदि ॥
 इज्याध्ययनदानानि तपः सत्यं धृतिः क्षमा ।
 अलोभ इति मार्गोऽयं धर्मस्याष्टविधः स्मृतः ॥
 रोगशोकपरीतापबन्धनव्यसनानि च ।
 *आत्मापराधवृक्षाणां फलान्येतानि देहिनाम् ॥
 †सुखदुःखे समे कृत्वा लाभालाभौ जयाजयौ ।
 ततो युद्धाय युज्यस्व नैवं पापमवाप्स्यसि ॥
 धर्मार्थकाममोक्षाणां यस्यैकोऽपि न विद्यते ।
 अजागलस्तनस्येव तस्य जन्म निरर्थकम् ॥

यदेतदनुमरणं नाम तदतिनिष्फलम् । अविद्वज्जनाचरित एव
 मार्गो मोहविलसितमेतदज्ञानपद्धतिरियं रभसाचरितमिदं शु-
 द्धदृष्टिरेषातिप्रमादोऽयं मौख्यंस्खलितमिदं यदुपरते पितरि
 भ्रातरि सुहृदि भर्तरि वा प्राणाः परित्यज्यन्ते । स्वयं चेन्न
 जहति न परित्याज्याः । अत्र हि विचार्यमाणे स्वार्थ एव
 प्राणपरित्यागोऽयमसह्यशोकवेदनाप्रतीकारत्वादात्मनः । उप-
 रतस्य तु न कमपि गुणमावहति । न तावत्तस्यायं प्रत्युज्जी-
 वनोपायो न धर्मोपचयकारणं न शुभलोकोपार्जनहेतुर्न निर-
 यपातप्रतीकारो न दर्शनोपायो न परस्परसमागमनिमित्तम् ।
 अन्यामेव स्वकर्मफलपरिपाकोपचितामसाववशो नीयते भूमि-
 मसावप्यात्मघातिनः केवलमेनसा संयुज्यते ।

The master teaches us eight times in a *fortnight*.†

The priests perform an Agnishtoma sacrifice in *six days*.

* Words ending in consonants when not the last members of a com-
 pound are treated as before the consonantal case-terminations, आत्मन् +
 अपराध=आत्म+अपराध=आत्मापराध, विद्वस्+रत्न=विद्वद्रत्न

† Spoken by Krishna to Arjuna who had expressed his unwillingness
 to fight.

‡ The student should use Sanskrit compounds for the words printed in
 italics.

The glory of Râma's exploits was sung in the *seven svargas* and *seven pâtâlas*

The duties of *Brâhmanas*, *Kshatriyas*, *Varis'yas*, and *Sûdras* are mentioned in the Smritis of *Manu*, *Yājñavalkya*, and *Asita*.

Râma and *Sugrîva* made an alliance for *mutual assistance*.

Raghu, who took with him his great army *going towards the eastern sea*, appeared like *Bhagîratha*, who led the *Gangâ* *fallen from the matted hair of S'iva*.

Traversing the eastern countries in this manner, the conqueror reached the coast of the *great* ocean* (which appeared) *dark on account of the forests of Tâlî trees*.

Having rooted out the *Vaṅgas* (who were) *haughty on account of their fleet of ships*, he erected *triumphal (of triumph) columns* in the region between the branches (streams) of the *Gangâ*.

The king of the *Kalīngas* received him with missiles, as the mountains received *Indra*, *prepared to cut (their) wings*, with stones.

The conqueror took away the wealth and not the land of the lord of *Mahendra* (who was) *first captured and then released*.

The sea, though pushed afar by the arrow of *Paras'urâma*, appeared as if touching the mountain *Sahya* on account of his extensive army (which joined the two).

VOCABULARY XIX.

अग्निष्टोम *m.* a kind of sacrifice
 अङ्गार *m. n.* burning charcoal.
 अजा *f.* a she-goat.
 अतिनिष्फल *m. n. f.* very fruitless.
 अतिप्रमाद *m.* a great error, great carelessness

अनुमरण *n.* following in death, or dying after, as in the case of widows burning themselves with the dead bodies of their husbands.
 अलभ *m.* loss

* महत् becomes महा when it forms the first member of an appositional Tatpurusha or Bahuvrīhi.

अलोभ *m.* contentment, absence of greed

अवश *m n f* being in the power of another, dependent, helpless.

असह्य *m. n. f.* (*pot. part. of सह्, with अ*) insufferable

आचरित *m. n. f.* followed, practised; *n.* practice, act.

आत्मघातिन् *m n. f* one who commits suicide

उत्सृष्ट *past part. pass. of सृज् with उद्*, let go, discharged.

उद्दालक *m* name of a person.

उपचय *m.* store, storing, gathering.

उपचित *past part. pass. of चि with उप*, collected.

उपरत *m n. f.* (*p.p. of रम् with उप*) dead, deceased, ceased.

एनस् *n.* sin

करणीय *n.* what is to be done, a work to be got through, a duty

कलि *m* the Kali age, *i. e.*, the age in which the world at present is, being the last and most sinful of the four ages.

गल *m.* the throat.

गुण *m* efficacy, advantage.

चरम *m. n. f.* last

जय *m.* victory, triumph.

देहिन् *m n. f.* embodied, having a body, *m.* a man, the soul.

निरय *m.* hell.

निरर्थक *m n. f.* useless, vain,

पद्धति *f.* a way, a mode.

परित्याज्य *m. n. f.* (*pot. part. of त्यज् with परि*) deserving to be abandoned.

परिपाक *m.* becoming mature, maturity

परीताप *m* pain, affliction.

पात *m.* falling, fall.

प्रतिकार } *m.* help against an
प्रतीकार } evil, a remedy

प्रत्युज्जीवन *n.* restoring to life, revival.

प्रभात *m. n. f.* (*past part. of भा with प्र*), disappeared (as darkness) and appeared (as light); *n.* day-break.

मूल *n.* a root, basis.

मोह *m* foolishness, infatuation.

रभस *m* hastiness, rashness.

रोग *m.* disease, sickness.

लघुलघु *adv* early

लाभ *m.* acquisition, gain.

वङ्गाः *m plural* the name of a people or their country.

वह् *1st conj. Parasm. and Ātm with आ*, to bring

वासर *m n.* a day

विचार्यमाण (*pres. part. of the pass. of the caus. of चर् to go with वि*) being thought or considered.

विलसित *n.* a wanton pastime

वेदना *f.* agony.

सेनाह *m.* an armour.

संसार *m.* the world.

स्वल्पित *n.* a slip, a mistake

स्तन *m.* the female breast, the nipple.

स्तम्भ *m* a column

स्वकर्तव्य *n.* one's duty.

Alliance संधि *m.* सख्य *n.*
 Assistance साहाय्य *n.*
 Captured गृहीत *past part pass*
 of ग्रह्
 Column स्तम्भ *m*
 Conqueror विजिगीषु *m*
 Cutting छेद *m*
 Dark श्याम *m. n f.* [*m. n f*
 Eastern पूर्व *m. n f pron.* प्राच्य
 Exploit पराक्रम *m.* अद्भुतचरित *n.*
 Fleet of ships नौसाधन *n.*
 Haughty उद्धत *past part.*
 Lord नाथ *m*
 Mahendia महेन्द्र *m.* name of a
 mountain and the adjacent
 country.
 Ocean अर्णव *m*

Pâtāla पाताल *n.* the nether
 region
 Prepared उद्यत *past part* of यम्
 with उद्.
 Pushed afar दूरोत्सारित, उत्सारित
past part pass. of the caus. of
 सृ with उद्.
 Region between अन्तर *n.* अन्त-
 राल *n*
 Released मुक्त *past part. pass. of*
 मुच्.
 Steam स्रोतस् *n.*
 Tālī ताली *f.* a kind of palm tree
 Touching लग्न *m. n f.*
 Tiavise क्रम् 1st and 4th *conj*
 with आ *Parasm*
 Wing पक्ष *m.*

LESSON XX.

COMPOUNDS—Continued.

Bahuvrīhi and Aṅgābhāva.

I. 1 Two or more nouns in apposition to each other with the attributive member placed first may be compounded and used as an adjective to qualify a substantive. The substantive must not be in apposition to the separate members of the compound. A compound of this nature is called Bahuvrīhi; as महाबाहुः, पीताम्बरः. As a Karmadhāraya, महाबाहुः is equivalent to महान्बाहुः, 'great arm;' but as a Bahuvrīhi, it stands for महान्बाहुर्ग्यस्य, 'he whose arm is great,' i. e., 'great-armed', so also पीताम्बरः 'he whose garment is yellow.'

महान्बाहुर्ग्यस्य सः = महाबाहुर्नलः. Here बाहु or महत् does not stand in apposition to नल, but the compound महाबाहु does, as it qualifies नल. In घनश्यामो नलः, श्यामः is in apposition to नल, wherefore the compound is not a Bahuvrīhi. That, therefore, is a Bahuvrīhi in the dissolution of which the यत् is in an oblique case; प्राप्तमुदकं यम् = प्राप्तोदको ग्रामः; बहुयो नयो यस्मिन् = बहुनदीको देशः.

2. Sometimes the first member of a Bahuvrīhi is not in apposition to the second; as चक्रपाणिः = चक्रं पाणौ यस्य 'he in whose hands there is a wheel.'

3. When comparison is involved, the first member may have the sense of the genitive, as चन्द्रकान्तिः, equivalent to चन्द्रस्यैव कान्तिर्यस्य. As a Tatpurusha it means simply चन्द्रस्य कान्तिः..

4. The negative particle अ or अन् or a preposition sometimes forms a Bahuvrīhi compound with a substantive, as अविद्यमानः पुत्रो यस्य सः=अपुत्रः, निर्गता वृणा यस्य सः=निर्वृणः (see 10 below), विगतं जीवितं यस्य स.=विजीवित, उद्धता कन्धरा यस्य स.=उत्कन्धरः &c. अविद्यमानपुत्रः, निर्गतवृणः &c. are also admissible by the general rule.

5. A compound of words denoting the cardinal points belongs to this class, and signifies the point or direction between those points; as उत्तरपूर्वा 'north-east.' A noun signifying a direction, which when uncompounded is declined like a pronoun, is optionally so declined when thus compounded.

6. A compound of स or सह with a substantive when used as an adjective is a Bahuvrīhi, as देवदत्त. सहपुत्रो ग्रामं गतः.

7. An adjectival compound of a numeral or an indeclinable, or of आसन्न, अदूर, or अधिक, with a numeral, is a Bahuvrīhi. In this case, the final vowel, or the final consonant with the preceding vowel, of the latter numeral, and अति of विंशति are dropped and the termination अ is added. Ex. द्वित्रा 'two or three,' द्विदशः 'twice ten,' उपदशः 'about ten,' i. e., 'nine or eleven,' आसन्नविंशः 'nearly twenty,' अदूरत्रिंशः 'not far from thirty,' अधिकचत्वारिंशः 'more than forty.' But चतुर् when preceded by उप and त्रि does not drop any letter, but अ is simply added to it; as उपचतुराः 'about four,' त्रिचतुराः 'three or four.'

The compounds formed by rules 5-7 are ordinarily dissolved as follows—

उत्तरस्याः पूर्वस्याश्च दिशोऽन्तरालम्=उत्तरपूर्वा । पुत्रेण सह=सहपुत्रः । द्वौ वा त्रयो वा=द्वित्राः । द्विराष्टता दश=द्विदशः । दशानां समीपे ये सन्ति ते=उपदशः । विंशतेरासन्नाः=आसन्नविंशः ।

8. When the last word of a Bahuvrīhi ends in क्, or is a feminine noun ending in ई or ऊ, the termination क is added on to it; as ईश्वरः कर्ता यस्य तत्=ईश्वरकर्तृकं जगत्; बह्व्यो नद्यो

यस्मिन्सः=बहुनदीको देशः, रूपवद्भूकः. This rule is not applicable when the feminine noun is such as is capable of taking इय् or उक् for its final before the vowel case-terminations. स्त्री is a counter-exception.

9. *a.* If a Bahuvrīhi ends in अक्षि or धनुस्, these words assume the forms of अक्ष and धन्वन्; as कमलाक्ष 'lotus-eyed,' अधिज्यधन्वा 'one whose bow is strung.' *b.* If it ends in गन्ध, this word becomes गन्धि, when उद्, पूति, सु, or स्रभि precedes, or when the compound involves comparison; as उद्गन्धि, सुगन्धि, पद्मगन्धि &c. *c.* Similarly धर्म becomes धर्मन् when preceded by a single word. *d.* When the ending word does not undergo such changes and additions, क is optionally affixed to all compounds of this class except those formed by rules 5-7; as अध्ययननिमित्तको मे वासोऽस्मिन्ग्रामे.

10. The final vowel of a Bahuvrīhi compound, if its last member is गो or a feminine noun ending in आ, is shortened, when no क is added; as चित्रा गावो यस्य सः=चित्रगुः, लक्ष्मीभार्या यस्य सः=लक्ष्मीभार्यः. The आ is optionally shortened when क is affixed; as लक्ष्मीभार्याकः or लक्ष्मीभार्यकः.

II. 1. Adverbial compounds (अव्ययीभाव) are formed by putting together an indeclinable (a preposition or an adverb) and a noun. *a.* Adverbs are to be considered as neuter accusative singulars. *b.* Adverbial compounds ending in अ take sometimes the termination of the instrumental or locative singular. *c.* A final long vowel becomes short (see 10, p. 138). *d.* The ending न् is dropped, but optionally when the final substantive of the compound is neuter.

Ex अधिहरि 'in Hari,' अनुविष्णु 'after Vishnu,' i. e., 'following Vishnu, उपगङ्गम् 'near the Gāṅgā,' अनुगङ्गम् along with or by the side of the Gāṅgā,' यथाशक्ति 'according to one's abilities,' अध्यात्मम् 'on or in the soul,' प्रत्यहम् or प्रत्यह 'every day,' सतृणम् 'together with grass.' These are thus ordinarily dissolved:—

हराविति=अधिहरि । विष्णोः पश्चात्=अनुविष्णु । गङ्गायाः समीपम्=उपगङ्गम् । गङ्गामन्वायतम्=अनुगङ्गम् । शक्तिमनतिक्रम्य=यथाशक्ति । आत्मनीति=अध्यात्मम् । अहन्यहनीति=प्रत्यहम् or प्रत्यह । तृणमप्यपरित्यज्य=सतृणम् ।

स्नेहरूपस्तन्तुर्मनुजानां हृदयमर्माणि सीव्यति ।

भार्याया यद्यदिष्टं तत्तदधिज्यधन्वनस्तस्य भूपतेर्नामाद्यं
किञ्चिदासीत् ।

प्रतिदिनं त्र्यम्बकं यथाविधि पूजयामि यावदवकाशं ग्रन्था-
नवलोकयाम्यामध्याह्नसमयमक्षमालां गृहीत्वा जपामि ।

त्रिचतुराण्यहान्यस्मिन्मे गृहे वस्तुं त्वमर्हसि यावत्तत्तत्त-
सिद्धिं करोमि ।

आसन्नपञ्चाशा गा ब्राह्मणेभ्योऽद्दाद्यज्ञवर्मा श्रावणस्य प्रथमे
सोमवासरे ।

चिरप्रवृत्त एष मृतस्य पुनर्जीवप्रदाने पन्थाः । तथाहि । विश्वा-
वसुना गन्धर्वराजेन मेनकायामुत्पन्नां प्रमद्वरां नाम कन्यामा-
शीविषविलुप्तजीविनां स्थूलकेशाश्रमे भार्गवस्य नत्ता प्रमदितनयो
मुनिकुमारको रुर्नाम स्वायुषोऽर्धेन योजितवान् ।

अर्जुनं चाश्वमेधतुरगानुसारिणमात्मजेन वभ्रुवाहननाम्ना
समरशिरसि शरापहतप्राणमुलूपी नाम नागकन्यका सोच्छ्रा-
समकरोत् ।

अभिमन्युतनयं च परिक्षितमश्वत्थामास्त्रपावकपरिप्लुष्टमुद्रा-
दुपरतमेव निर्गतमुत्तराप्रलापोपजनितकृपो भगवान्वासुदेवो दु-
र्लभानसून्प्रापितवान् ।

*यान्येव सुरभिक्षुसुमधूपानुलेपनादीनि चन्द्रापीडसमागमसु-
खोपभोगायानीतानि तैरेव मृते तस्मिन्देवतोचितामपचितिं सं-
पाद्य चन्द्रापीडमूर्तौ मूर्तिमतीव शोकवृत्तिरार्तरूपा रूपान्तरमिव
तत्क्षणेनैवोपगता गतजीवितेव शून्यमुखी मुखावलोकिनी चन्द्रा-
पीडस्य पीडोत्पीडितहृदयापि रक्षन्ती वाष्पमोक्षमुद्दामवृत्तेः शो-
कादपि मरणादपि च कष्टतमामवस्थामनुभवन्ती तथैवाङ्गे स-
मारोपितचन्द्रापीडचरणद्वया दूरागमनखिन्नेनापि बुभुक्षितेना-

* This refers to Kādambari, a damsel who goes to a certain appointed place to meet her lover Chandra-pīda, but finds him dead. Hopes have been held out to her by some supernatural power of her lord's revival, and she has been directed to preserve his body.

प्यप्रतिपन्नस्नानपानभोजनेन मुक्तात्मना राजपुत्रलोकेन स्वपरि-
जनेन च सह निराहारा कादम्बरी तं दिवसमनयत् ।

सज्जन्ति कुञ्जरघटाः खलु तत्प्रयाणे
तं संततं युधि परिष्वजते जयश्रीः ।
चेतः समासजति तस्य गुणानुरागा-
द्विद्याविशुद्धहृदये विदुषां समूहे ॥
यं न स्पृशन्त्येनमचिन्त्यतत्त्वं दुरन्तधामानमनन्तरूपम् ।
मनोवचोवृत्तय आत्मभाजां स एव पूज्यः परमः शिवो नः ॥
अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥
दंष्ट्राभङ्गं मृगाणामधिपतय इव व्यक्तमानावलेपाः ।
नास्त्राभङ्गं सहन्ते नृवर नृपतयस्त्वादशाः सार्वभौमाः ।

I saw five or six men, more than fifty-five cows, and nearly sixty dogs on the road.

This is the king of the Angas, whose love has been sought by celestial damsels.

In him the goddesses Śrī and Sarasvatī, whose abodes by nature are different, live together.

The king, who heard the account of Mahās'vetā, was not able to say a word, overcome with grief.

This is a king of the name of Parāṇitapa, whose spirit is unfathomable and who has obtained great fame by keeping his subjects contented.

I now explain the principles of Nyāya, according to my abilities.

Locusts fly towards the fire.

Raghu erected a trophy or triumphal column on every mountain.

Janasthâna is situated *on the banks of (along-side of) the Godâvarî.*

Having sent the girl to her husband's house, and being as if *I had paid back a deposit*, I am now at ease.

This is the *lord of Aicanti*, who is *long-armed, broad-breasted, and slender-waisted.*

The *lotus-eyed maid, whose limbs were delicate*, did not fix her affections on him.

Sunandâ spoke to the *moon-faced damsel (whose face was like the moon)* when she reached the place where was sitting Hemângada, *the lord of the Kalingas, whose arm was adorned with Anagadas, whose power was equal to that of the mountain Mahendra, and who by his prowess had destroyed his enemies*

VOCABULARY XX.

अक्षमाला <i>f</i> (अक्ष <i>m</i> name of a plant, or its seed, and माला <i>f</i> . wreath or a string) a 10-ay	आत्मभाज् <i>m</i> . one possessed of a soul, a man
अङ्ग <i>m</i> . the lap [of अक्ष.	आनीत <i>past part pass.</i> of नी with आ, brought
अचिन्त्य <i>m n f</i> inconceivable, unimaginable	आयुस् <i>n</i> life.
अविज्यधन्वन् <i>m</i> . one whose bow is strung	आर्त <i>m. n f</i> . troubled, distressed.
अवुराग <i>m</i> love, liking	आशीविष <i>m</i> . a snake
अवुलेपन <i>n</i> . an ointment.	आसाद्य <i>m. n f</i> obtainable.
अपचिति <i>f</i> . worship	उत्पन्न <i>m n f</i> . born
अर्थ <i>m</i> object of desire.	उदार <i>m n f</i> noble, generous.
अवलेप <i>m</i> . pride	उदामवृत्ति <i>m n f</i> . of a wild disposition, inordinate, excessive
अश्वमेध <i>m</i> the sacrifice of a horse.	उद्धत <i>m n. f</i> haughty.
असु <i>m</i> vital breath, life (in this sense it is used in the plural, the vital breaths being five in number)	उपजनित <i>past part. pass</i> of the causal of जन् with उप, produced.
आ a particle showing up to	उपभोग <i>m</i> enjoyment
	उल्हपी <i>f</i> name of a serpent dam-

sel for some time a wife of
 Arjuna
 कन्यका *f* daughter, a girl.
 कादम्बरी *f*. name of a damsel.
 कुञ्जर *m* an elephant.
 कुटुम्बक *n* family
 कुमारक *m* a young boy.
 कृतिन् *m n. f.* one who has ac-
 complished his purposes, good,
 virtuous.
 गतजीवित *m n. f* dead.
 गदा *f*. a collection, a troop (of
 elephants).
 चिरप्रवृत्त *m. n f* having long
 been in practice
 जप् 1st conj. *Parasm.* to pro-
 nounce in a low voice, to
 mutter (as prayers)
 तनय *m.* son [Siva.
 व्यम्बक *m* an epithet of Rudra,
 दंष्ट्रा *f* a jaw, a fang.
 दुरन्त *m n. f* whose end is dif-
 ficult to be reached, infinite
 देवता *f*. a deity.
 धामन् *n.* lustre, glory.
 धूप *m* incense.
 निराहार *m n f* not having
 eaten, fasting
 निसर्ग *m* nature.
 परिक्षित् *m.* son of अभिमन्यु and
 grandson of अर्जुन [vant
 परिजन *m.* an attendant, a sei-
 परिप्लुष्ट *past part* of प्लुप् with परि,
 scorched, burnt
 प्रचार *m* progress, prevalence.
 प्रमति *m.* name of a man.
 प्रमद्वरा *f* name of a woman.
 प्रयाण *n* starting, march

प्रापितवत् *past part. act* of the
 caus of आप् with प्र, having
 made to get, having given
 वाष्प *m n* a tear
 दुःखित *m n f* hungry
 भार्गव *m* name of a Rishi
 मान *m* respect, self-respect
 मेनका *f* name of a celestial damsel
 यथाविधि *adv* according to the
 sacred precepts.
 यावत् *adv.* as long as
 युध् *f* a battle
 योजितवत् *past part. act* of the
 caus of युज्, having joined
 हर *m.* the name of a man.
 लोक् with अव 1st conj *Ātm* and
 10th conj to look at, to see
 विद्धत् *past part.* of लुप् with वि,
 destroyed. [dhaiva
 विश्वावसु *m* the name of a Gan-
 व्यक्त *past part pass* of अज् with
 वि, plain, manifest.
 शून्यमुखी *f* having no liveliness
 on the face, pale-faced, of a
 dejected countenance.
 समागम *m.* company, association
 समारोपित *past part pass* of the
 caus of रुद् with सम् and आ
 placed.
 सज्ज with सम् and आ, to become
 attached
 सत्स् 6th conj *Parasm.* to be
 or become ready
 सार *m* power, pith [reign)
 सार्वभौम *m n f* universal (sove-
 सिव् 4th conj. *Parasm* to sew
 together.
 सुरभि *m n f* fragrant
 सोच्छ्वास *m n. f.* having breath
 स्थूलकेश *m.* the name of a sage

Abode आस्पद *n* आवास *m*.
 Angada अङ्गद *m* a kind of ornament
 Breast वक्षस् *n*
 Broad विगल *m n f*
 Celestial damsel अप्सरस् *f*
 सुराङ्गना *f*
 Deposit न्यास *m* निक्षेप *m*.
 Different भिन्न *past part. pass*
 of भिद्.
 Every प्रति *prep*
 Fix बन्ध् *4th conj*
 Hemāṅgada हेमाङ्गद *m* the name
 of a king
 Keeping contented अवरुज्जन *n*
 (as applied to the subjects of
 a king)

Locust शलभ *m*.
 Love अतुराग *m*
 Nature निसर्ग *m*
 Overcome अभिभूत *past part.*
pass of भू *with* अभि, पर्याकुल
m n f आकुल *m n. f*
 Paid back प्रत्यर्पित *past part*
pass of the caus of कृ *with*
 प्रति [king.
 Parantapa परंतप *m*. name of a
 Prowess प्रताप *m* पराक्रम *m*.
 Sought प्रार्थित *past part pass*
 of अर्थ *with* प्र
 Spirit सत्त्व *n*
 Towards अभि *prep*
 Unathomable अगाध *m n f*
 Waist मध्य *n*

LESSON XXI.

CAUSALS.

1. The causal of a root is formed by the addition of अय, and making the same vowel changes as before the अय of the tenth conjugation ; करोति 'he makes,' कारयति 'he causes to make'

2. The causal form takes either pada.

3. Roots ending in अम् (except कम्, अम् and चम्), जन्, जृ (4th conj.), दल्, वल्, त्रप्, वन्, ज्वल्, and several others not very important, do not change their vowel to its Vriddhi. Of these, वम्, नम्, वन्, and ज्वल् change their अ optionally, when not preceded by a preposition ; as जनयति, वलयति, नमयति-नामयति, उन्नमयति.

4. Roots ending in आ, and the roots ह्री and कृ add on the augment प् before अय ; as दा-दापयति, ह्रेपयति, अर्पयति.

5. Roots ending in ए, ऐ, or ओ substitute आ for their vowels ; as धे-धा-धापयति, दो-दा-दापयति. (See 14, p. 82.)

6. क्लै shortens its आ necessarily ; ग्लै and क्ला optionally, when not preceded by a preposition , as क्षपयति, ग्लपयति or ग्लापयति, प्रग्लापयति.

7. रुह् substitutes प् for ह् optionally; as रोपयति-रोहयति. हन् becomes घात.

8. रभ् and लभ् insert a nasal before the final, as रम्भयति, लम्भयति

9. शो, छो, सो, ह्ये, वे and पा 'to drink' add य् instead of प् before अय, and पा 'to protect, adds र्, as शाययति, साययति, &c The roots जि, की and इ with अघि, substitute आ for their vowels; as जापयति, क्रापयति and अध्यापयति.

10.* The ending अ of अय is dropped when followed by the augment इ. अय itself is dropped, the vowel changes being retained, before (a.) the past participial termination, (b) such as begin with य् and (c.) those of verbal derivatives which begin with a vowel; as विद् 'to know,' विदित 'known,' and वेदित 'made known;' संहत्य *prim.* संहार्य *caus* The अय with its last अ dropped is retained after a root having a short penultimate before the य of the indeclinable past part., as प्रणमय्य

11. The causal forms of roots of the tenth conjugation are the same as the primitive.

12. When the causal forms of intransitive roots, of transitive ones having a literary work for their object and of such as imply motion, knowledge or information, and eating, and of इश् are used, the agent of the verb in its primitive sense is put in the accusative case. This rule is not applicable to नी and वह् and is optional in the case of ह् and कृ. In other cases the primitive agent is in the instrumental case.

यजमानो यज्ञकर्मर्त्विगभिरारम्भयति ।

इन्द्रः स्वयशः किंनरमिथुनानि गापयामास ।

पुष्पमित्रो यजते याजकास्तं याजयन्ति ।

कृष्णवर्मा पुत्रेण ब्राह्मणेभ्यः प्रत्यहं शतं गा दापयति ।

जानकीं रथमारोप्य जाह्नवीतीरमासाद्य रामाज्ञापितो लक्ष्मणस्तां विजहौ ।

प्रभुप्रसादलवोऽप्यधीरप्रकृतेर्दासजनस्य प्रागल्भ्यं जनयति ।

* The rules in this Article apply to the अय of the 10th conjugation also.

असुरस्य तिग्मतपसा प्रीतात्मा भगवाञ्शंकरः स्वीयं रूपं तं दर्शयामास ।

नगेन्द्रसक्तां दृष्टिं पार्श्वे कस्यापि क्रन्दितमाकर्ण्य राजा निवर्तयामास ।

अस्मिँल्लोकेऽनुष्ठितो धर्मस्तस्य कर्तारं स्वर्गलोकं प्रापयति ।

ग्रीष्मकाले घर्मोऽङ्गानि ग्लपयति स्वेदं प्रवर्तयति तृष्णां परिवर्धयति च ।

बहिर्द्वारि प्रवृत्तमृषिकुमारकं प्रवेशयितुं प्रतिहारीमाज्ञापयामास राजा ।

चिरनष्टमात्मनो बालकं दृष्ट्वा सा सुन्दरी भृशं खरोद तं च हृदं परिष्वज्याश्रुभिः स्नपयामास ।

शत्रूनगमयत्स्वर्गं वेदार्थं स्वानवेदयत् ।

आशयञ्चामृतं देवान्वेदमध्यापयद्विधिम् ।

आसयत्सलिले पृथ्वीं यः स मे श्रीहरिर्गतिः ॥

रमयन्ति मनस्तावद्भावाः संसारसंभवाः ।

यावन्न श्रूयते साश्रुलोकफूत्कारकाहलः ॥

स्वीयं यशः पौरुषं च गुप्तये कथितं च यत् ।

कृतं यदुपकाराय धर्मज्ञो न प्रकाशयेत् ॥

वेदाविनाशिनं नित्यं य * एनमजमव्ययम् ।

कथं स पुरुषः पार्थ कं घातयति हन्ति कम् ॥

नैनं छिन्दन्ति शस्त्राणि नैनं दहति पावकः ।

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः ॥

संयोजयति विद्यैव नीचगापि नरं सरित् ।

समुद्रमिव दुर्धर्षं नृपं भाग्यमतः परम् ॥

यदि सत्याभिसंधस्त्वं राजत्रामं प्रवासय ।

नव पञ्च च वर्षाणि निर्जने गहने वने ॥

युधिष्ठिरस्तु कौन्तेयो मयमाहूय सत्वरम् ।

कारयामास वै तेन सभामद्भुतदर्शनाम् ॥

* This refers to the soul whether of man or the universe.

दृष्टिस्तृणीकृतजगत्रयसत्त्वसारा
धीरोद्धता नमयतीव गतिर्धरित्रीम् ।
कौमारकेऽपि गिरिवद्रुहतां दधानो
वीरो रसः किमयमेत्युत दर्प एव ॥

The king makes the Brâhmanas accept [*यद् with प्रति] the money.

Vasishtha caused Das'aratha to perform [यज्] a sacrifice.

The wicked deeds of Bâjriâja make us blush [ह्री].

Indra caused Mâtali to bring [नी with आ] Arjuna to heaven in his own car.

He first makes men confide [शस् with वि] in him, and then destroys [नश्, सद् with अव or ध्वस्] them.

Being commanded [ज्ञा with आ] by his Guru, he every day fed [चर्] his cows and made them drink [पा] water

He finished [आप् with सम्] his morning devotions, after which he fed [भुज्] sixteen Brâhmanas, and then took his own meal.

Râma's going to a forest to live there for fourteen years occasioned [सज् with प्र] Das'aratha's death.

Samjaya made Dhritarâshtra hear [श्रु] (told him) what happened on the field of battle, where the Pândavas and the sons of Dhritarâshtra were fighting

It is fate that sometimes makes brothers and friends fight [युज्] with each other, and occasionally causes a man even to cut off [छिद्] his own head.

A father should marry [नी with परि, वद् with वि or उद्] his daughter to a well-behaved young man, of a respectable family and of good education.

The verses that this boy has repeated remind [स्मृ] me of the times in which I lived on the top of mount Prasravana with my beloved and my brother Lakshmana.

The S'yâparnas went to the sacrifice of Saushadmana, and took their seats within the Vedi, whereupon the king ordered his men to unseat [स्था with उद्†] them ; they accordingly unseated them. While being unseated, they cried aloud.

* The causal of the roots is to be used,

† The स् of स्था and स्तम् is dropped after the preposition

VOCABULARY XXI.

अज *m. n. f.* unborn.

अधीर *m. n. f.* not of a sound or grave mind, little-minded, impatient.

अभिसंधा *f.* promise, determination

अम *1st conj. Parasm.* to move

अमृत *n.* the beverage of gods, nectar.

अर्थ *m.* meaning, true sense.

अविनाशिन *m. n. f.* immutable, undergoing no transformation

अव्यय *m. n. f.* immutable

काहल *m.* sound

किंनर *m.* a certain class of demigods.

कृष्णवर्मन् *m.* the name of a person

कौमारक *n.* boyhood

क्रन्दित *past part (used as a substantive) n.* a cry.

क्लिद् *4th conj. Parasm.* to be wet.

क्षै *1st conj. Parasm.* to pine or waste away

गति *f.* walk, gait.

गहन *m. n. f.* impassable, impenetrable

गुप्ति *f.* secrecy, protection.

गुरुता *f.* greatness, grandeur, majesty.

ग्लै *1st conj. Parasm.* to become exhausted.

घर्म *m.* heat.

जाह्नवी *f.* the Ganges.

ज्वल् *1st conj. Parasm.* to blaze, to burn

तिग्म *m. n. f.* austere, severe.

तृष्णा *f.* thirst.

दल् *1st conj. Parasm.* to burst, to tear.

दुर्धर्ष *m. n. f.* inaccessible, unapproachable.

धरित्री *f.* the earth

नगेन्द्र *m.* the lord of mountains, the mountain Himâlaya

नित्य *m. n. f.* eternal, constant.

निर्जेन *m. n. f.* tenantless, lone-some.

नीचग *m. n. f.* resorting to a low man, possessed by a humble man, flowing down a sloping ground

पार्थ *m.* son of पृथा, name of the Pândavas

पुष्पमित्र *m.* name of a king.

पौरुष *n.* manliness, prowess.

प्रकृति *f.* disposition.

प्रतिहारी *f.* a female door-keeper

प्रागल्भ्य *n.* boldness.

फुत्कार *m.* sobbing.

मय *m.* name of an architect.

मारुत *m.* wind.

मिथुन *n.* a couple, a pair.

वम् *1st conj. Parasm.* to vomit

वल् *1st conj. Âtm.* to cover.

वीररस *m.* warlike feeling, one of the nine poetic sentiments.

श्रीहरि *m.* the name of the god Vishnu.

संभव *m.* source.

सत्त्व *n.* power, greatness

सलिल *n.* water.

स्वेद *m.* sweat, perspiration.

Accordingly तथा च, तथा, इत्थम्.

Cry ह 2nd conj. कन्द 1st conj.

Parasm

Education विद्या *f*, of good education कृतविय *m. n. f* संस्कृत-चित्त *m. n. f* सुविनीत *m n f*.

Family कुल *n*.

Occasionally कालेकाले, प्रसङ्ग-शात्

Piastavana प्रस्रवण *m* name of a mountain.

Repeat पद् 1st conj Parasm

Respectable विशिष्ट; of a respectable family अभिजनवत् *m n. f.* कुलीन *m. n f*.

Saushadmana सौषघ्न *m.* name of a king.

Sometimes कदाचित्

S'yâparna श्यापर्ण *m* an individual of the श्यापर्ण family, which was a family of priests.

Well-behaved सुचरित *m n f*.

LESSON XXII.

AORIST.

1. The so-called Aorist expresses simply the completion of an action without reference to any particular time, or a recent or this day's action. It is similar to the English Present Perfect, which, the student will remember, "defines an action as having happened in a portion of time which is not yet expired; it brings a past action into connection with the present time." The Aorist should never be used in narratives.* अजनि ते वै पुत्र (Ait. Brâhmana) 'A son has been born to thee,' तदहं तुभ्यमेव ददामि य एवं सत्यमवादी. (Ait. Brâhmana) 'I give that to thee who hast told the truth;' उदु श्रिय उषसो रोचमाना अस्थु (Rigveda Samhitâ) 'The bright splendours of the dawn have arisen (begun to appear).'

2. The Aorist is used with the prohibitive particle मा, and has then the sense of the Imperative. The temporal augment is in this case dropped; as मा त्वं गम 'Do not go;' मा नो हिंसीज्जनिता य. पृथिव्याः 'May He, who is the creator of the earth, not hurt (kill) us'

3. There are seven varieties of the Aorist The temporal

* In the later Sanskrit literature the three past tenses are promiscuously used, no distinction being observed among them.

augment अ or आ is prefixed to the roots in this tense as in the Imperfect.

I.—First Variety.

1. The terminations of the Imperfect are applied to roots with the exception of that of the third person plural, which in this case is उस्. Before उस् the preceding आ, if any, is dropped.

	<i>Sing</i>	<i>Dual</i>	<i>Plur</i>
1st pers	अम्	व	म
2nd „	स्	तम्	त
3rd „	त्	ताम्	उम्

2. पा 'to drink,' स्था, दा, धा and other roots assuming the forms of दा and धा in virtue of rule 14 p. 82, गा which is substituted for इ 'to go' in the Aorist, and भू 'to be,' belong to this variety.

3. The third person plural termination in the case of भू is अन्; and before the terminations beginning with a vowel व् is added on to भू.

4. घ्रा, घे, शो, सो and छो are conjugated in this way optionally (remember rule 14 p. 82). Their other forms are made up according to the sixth variety. घे takes the third Aorist also.

5. This variety is Parasmaipadi exclusively. Such of the roots belonging to it, as are Âtmanepadi also, take the fourth or fifth variety in that Pada.

दा—'to give.'

	<i>Sing.</i>	<i>Dual</i>	<i>Plur</i>
1st pers.	अदाम्	अदाव	अदाम
2nd „	अदाः	अदातम्	अदात
3rd „	अदात्*	अदाताम्	अदुः

आ being dropped before उस् by 1 above, we have अद्+उस्=अदुः. Similarly अस्थुः, अगुः &c.

II.—Second Variety.

1. अ is added on to the root, and then the terminations of the Imperfect of the first class of conjugations are appended.

* Rule II, p. 58 is applicable in this as in all such cases.

	<i>Parasm.</i>		
	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers	अम्	व	म
2nd „	स्	तम्	त
3rd „	त्	ताम्	अन्

The अ is elided before अम् and अन्, and lengthened before व and म (See p 6 note* and p 5 F. B)

	<i>Ātm</i>		
1st pers.	इ	वहि	महि
2nd „	थास्	इथाम्	ध्वम्
3rd „	त	इताम्	अन्त

The अ is elided before अन्त and lengthened before वहि and महि as above

2. The radical vowels do not take their Guna or Vriddhi substitute.

3. This variety is Parasmaipadi with but a few exceptions.

4. Some roots are conjugated in this way optionally and some necessarily. The most important of these are given in the following list:—

a. Necessarily.

लिप् to anoint.

सिच् to sprinkle.

*ह्वे(ह्व्) to call.

These three roots when Ātmanepadi take this variety optionally.

अस् (अस्थ्) to throw.

आप् to obtain.

कुब् to be angry.

क्लम् to be fatigued.

क्षम् 4th conj to forgive.

ख्या (ख्य्) in *Parasm.* and *Ātm.*
to tell.

गम् to go.

गृध् to be greedy.

घस् to devour.

तम् to be distressed in body or mind.

तुष् to be satisfied.

तृष् to be thirsty.

दम् to be tamed.

दुष् to be depraved.

दुह् to hurt, to act the traitor.

नश् to perish.

पव (पम्) to fall.

पिष् to pulverize, to grind.

पुष् 4th conj. to nourish.

भ्रम् 4th conj. to wander, to err.

* The forms which some roots assume before अ are enclosed within brackets; as—आस्थ्+अम्=आस्थम्; अह्व्+अम्=अह्वम्

मद् to be mad
 मुच् to leave, to release.
 मुह् to be silly
 लुप् to cut
 लुभ् 4th conj to covet [to speak
 वच् (वोच्) in *Parasm* and *Ātm*
 शक् to be able
 शद् to perish, to wither away
 शम् to be calm [regulate.
 शास् (शिष्) to govern, to rule, to

शिष् to distinguish.
 शुध् to be purified
 श्रम् to exert one's self
 श्लिप् 4th conj to adhere.
 सद् to be dejected, to sit
 सिध् 4th conj to be ready
 सृप् to move, to creep
 स्निह् to bear affection to
 स्विद् 4th conj to perspire.
 हप् 4th conj to be glad.

b. *Optionally*

क्षुद् to reduce to powder
 वृप् to proclaim.
 च्युत् to drop.
 छिद् to cut off
 जृ (जर) to become old
 तृप् to be satisfied
 दृप् to be proud.
 दृश् (दर्श) to see
 निज् to wash off.
 बुध् to know.
 भिद् to penetrate.
 युज् to join.
 रिच् to make empty.
 रुद् to cry.
 रुध् to obstruct.
 विच् to separate
 शुच् 4th conj. to be pure.
 श्वि (श्) to swell.
 स्कन्द् (स्कृद्) to jump upwards.

स्तम्भ् (स्तम्) to obstruct
 स्कुद् 1st conj to break off
 The following roots of the first
 conjugation are generally
 Ātmanepadī, but when they
 take this variety of the Aorist
 they become Parasmaipadī—
 कृप् to make for, to tend towards.
 क्षुभ् to become agitated.
 युत् to shine.
 ध्वस् (ध्वस्) to perish.
 भंश् (भश्) to fall.
 रुच् to shine.
 वृत् to be.
 वृध् to increase.
 शुभ् to shine, to look decent.
 स्यन्द् (स्यद्) to drop. [down.
 संस् (सस्) to fall down, to drop
 स्विद् to perspire

5. Of these श्वि takes the third and fifth varieties besides this and the rest, the fourth or fifth according as they are *anīṭ* or *seṭ*.

6. श्लिष् takes the seventh variety when it means 'to embrace.'

7. Such of the roots in the two lists as are conjugated in the Ātmanepada, with the exception of those mentioned above, take the fourth or fifth variety in that Pada.

	पुष्.		
	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अपुषम्	अपुषाव	अपुषाम्
2nd „	अपुषः	अपुषतम्	अपुषत
3rd „	अपुषत्	अपुषताम्	अपुषन्

III—Third Variety.

1. The Aorist forms of roots of the tenth conjugation and of causals are made up in this way.

2. *a.* The अय is dropped, but the vowel changes and others effected in the primitive root before it are retained. *b.* The penultimate vowel is shortened. *c.* Then the root is to be reduplicated according to the general rules. If the syllable following the reduplicative one be short and not prosodially* long, *d.* the अ of the reduplicative syllable is changed to इ; *e.* and its vowel generally, when short and not prosodially long, is lengthened. *f.* To the base so prepared are to be appended अ, and the terminations of the Imperfect as in the second variety.

Thus from भावय (the causal of भू), by dropping अय, we have भाव्; by shortening the penultimate, भव्; by reduplication, बभव्; by changing the reduplicative अ to इ, बिभव्; by lengthening the इ, बीभव्; and by applying अ, the termination त्, and the temporal augment, अबीभवत्. So from स्पन्दयति (caus. of स्पन्द्) we have by *a.* स्पन्द्; पस्पन्द् by *c.* and 2 *d.* p. 63, अपस्पन्दत् by *f.* For *b.* there is no occasion, since the penultimate is not a vowel, and none also for *d* and *e* since स्प, the syllable following the reduplicative प, is prosodially long being followed by a conjunct consonant. स्वलयति (caus. of स्वल्); स्वल् by *a.* चस्वल् by *c.* and 2 *d.* and *b.* p. 63; चिस्वल् by *a.*; अचिस्वलत् by *f.* For *b.* there is no occasion, and also for *e*, since the vowel इ of the reduplicative syllable चि is prosodially long.

3. *a.* If a root begins with a vowel, the following consonant is reduplicated and इ added to it in the reduplicative syllable. *b.* When a conjunct consonant with न्, द्, or र्, as

* A syllable is prosodially long when, being short itself, it is followed by a conjunct consonant.

its first member, follows the initial vowel, the second member is reduplicated.

Thus अद्-आट्य-आट् by 2 *a*, अद् by 2 *b*, अटिद् by 3 *a*, आटिद् by adding the temporal augment आ (F B p. 62), and आटिट् by 2 *f*. So उन्द्-उन्द्य-उन्द्-उन्दिद् by 3 *b*, औन्दिद् by the rule in p. 62 F B, and औन्दिदत्. Similarly अह् has आर्जिहत्. In the two latter cases उन् and अर् are set aside and द् and ह् are reduplicated and इ added to them.

4. *a*. If a root ends in उ short or long, that vowel is to be substituted for इ in the reduplicative syllable when the following syllable does not consist of a letter of the labial class or य्, र्, ल्, व्, or ज्, followed by अ.

Thus कु, causal काव्य-काव्-कव्-चकव्, but as the root ends in उ, we have चुकव्-चूकव्-अचूकवत्; but in the case of भू or पू we have अबीभवत् or अपीपवत्, and not अबभवत् or अपूपवत्.

b The इ is optionally retained in the case of सु, श्रु, हु, पु, भु and च्यु. Ex. अशिश्नवत् or अशुश्नवत् Aor. caus. of श्रु.

5. The following roots shorten their penultimate optionally.—

भ्राज्, भाष्, भास्, दीप्, जीव्, मील्, पीङ्; and also ह्वे, लृद्, लृप् and a few others; as अपीपिडत् or अपिपीडत्.

पीड्य-पीङ्-पिपीङ्-अपिपीडत्. 2 *e* has no place here. When the penultimate is shortened, we have पीङ्-पिङ्-पिपिङ्-पीपिङ्-अपीपिडत्.

6. The vowel changes mentioned in Article 2, 2. *e*., the shortening of the penultimate (*b*.), the substitution of इ for अ (*d*.), and the lengthening of the reduplicative syllable (*e*.), do not take place in the case of the following roots:—

कथ्, वर, शद्, रद्, स्पृह्, सच्, मृग्, ध्वन्, पार्; as कथ्-अचकथत्, वर-अववरत्.

7. The अ of the reduplicative syllable of स्पृ, हृ, त्वर्, प्रथ्, म्रद्, स्तृ, and स्पश् is preserved, and the इ of those of वेष्ट् and चेष्ट् optionally changed to अ; as असस्मरत्, अददरत्, &c. and अववेष्टत् or अविवेष्टत्.

8. गण् has two forms अजगणत् or अजीगणत्.

9. The roots श्रि, दु and सु take the third variety in the primitive form. चि takes it optionally. धे (see p. 155, Art. 4), drops its आ after reduplication.

In these cases reduplication alone is necessary. श्रि-शिश्रि+ अत्-अशिश्रियत् by II., p. 36, the अ being weak; धे-अदधत्.

10. स्थापयति has अतिष्ठिपत् ; पाययति, अपीप्यत् ; and प्रापयति, अजिघ्रपत् or अजिघ्रिपत्.

11. The penultimate short क् of a root is optionally retained, and long क् optionally shortened.

वर्तय caus. of वृत्, by dropping the अय we have वर्त्, or वृत् by the above, वर्त्-ववर्त्-अववर्त्तत्. 2 d and e, are not applicable. वृत्-ववृत्-विवृत् by 2 d—वीवृत् 2 e—अवीवृत्तत्. कीर्तय caus. of कृत्, after the dropping of the अय, कीर्त् and कृत् by the above, which give two forms अचिकीर्त्तत् or अचीकृत्तत्.

12. Some roots, the most important of which are लोक्, लोच्, शास्, श्लाष्, बाय्, सेव्, वेप्, एज्, लाय्, राय्, ताय्, दाय्, याय्, and राज्, do not shorten the penultimate, as अल्लोक्त् and अततायत्.

13. ह्वे and स्वप् are in the Aorist of the causal to be taken as हु and सुप्, and शि optionally as शु, as अचूहवत् or अजुहावत् by Art. 5, असृषुपत्, अश्रुशवत् or अशिश्वयत्.

14. This variety is both Âtmanepadi and Parasmaipadi.

ह 'to carry' caus

Parasm.

	Sing.	Dual	Plur
1st pers.	अजीहरम्	अजीहराव	अजीहराम
2nd „	अजीहरः	अजीहरतम्	अजीहरत
3rd „	अजीहरत्	अजीहरताम्	अजीहरन्

Âtm.

	Sing.	Dual	Plur
1st pers	अजीहरे	अजीहरावहि	अजीहरामहि
2nd „	अजीहरथाः	अजीहरेथाम्	अजीहरध्वम्
3rd „	अजीहरत	अजीहरेताम्	अजीहरन्त

काशीं गन्तुकामः श्रीनगरान्निरगात्पण्डितः सह परिवारेण ।
भगो अर्यमा सविता पुरंधिर्मह्यं त्वादुर्गार्हपत्याय देवाः ।
तस्मिन्गुर्वनुचरे गृहं प्रविष्टे यूयं किमधुनोदस्थात । गुरुरय-
मिति मत्वा ।

अस्मिन्निर्जने वने नष्टमश्वमियन्तं कालमन्विष्यन्नापि न समा-
सदम् ।

इदमाप्रफलं वृक्षादपप्तत् । यदि रोचते गृहीत्वा स्वादस्व ।
हे गङ्गे यदीदृशेभ्यः पापेभ्यो मामुददीधरस्ततः सत्यमनाथ-
शरणमसि विष्णुपङ्कजोद्भवासि ।

प्रातरारभ्य पञ्चसप्तति वृक्षानसिचाम ।
वत्सस्य मरणेन तद्विषयकाः सर्वे मनोरथा मेऽध्वसन् ।
क्रीडार्थमुपवनमगमतां दंपती तयोर्निवृत्तयोरात्मनः करुण
वार्ता कथय ।

इयं बालिका दुःखवार्तां श्रुत्वामुहत् । आश्वासयैनामुदकेन
च सिञ्च ।

इमं ग्राममागच्छन्तौ भवन्निर्दिष्टे गहने वने नानापक्षिगणस-
माकुलं महावटवृक्षं तमदर्शय ।

उपाध्यायो देवानपूपुजदधुनातिथयो यथेष्टं भुञ्जताम् ।
अस्मिन्मण्डपे समाहृतान्ब्राह्मणानहमजगणम् । पञ्चशतानितेषां
वर्तन्ते । एतेभ्योऽधुना दक्षिणां दातुमारभस्व ।

मच्चिन्तिता सरणिर्वरीयसेऽधिकारिणे नारुचदतः स तां निरा-
स्थन्नवीनां च स्वयं कल्पितां प्रावीवृतत् ।

किं यूयमवोचत पुनरपि कथयत नाहमवहितोऽभूवम् ।
प्रातिष्ठिपत्स बोधार्थं कुम्भकर्णस्य राक्षसान् ॥
राघवस्यामुषः कान्तामासैरुक्तो न चार्पिपः ॥
मुष्टिनाददरत्तस्य मूर्धानं मारुतात्मजः ॥
मुक्त्वा निःश्रीकमप्यङ्गं मराली न गतान्यतः ।
भ्रमराली त्वगाद्रेगादिदं सदसदन्तरम् ॥

We have drunk [पा] Soma and have become [भू] im-
mortal.

Devadatta has weighed [तुल] this gold, make ornaments
of it.

The king of the Kalīngas has besieged [रुध्] Pāṭaliputra,
but many of his soldiers have fallen out [अङ्] of the line
and are looking for plunder.

Ashtâvakra, coming from a place twelve coss off, is now tired [अश्व]. Give him food and drink.

He has not been able [शक्] to convince me that my belief in the existence of ghosts is unfounded.

The minister has governed [शास्] the country justly. He is loved by all the people.

Govinda looked for the lost book one whole day, but has not found [गम् with अघि, सद् with सम् and आ] it.

We have cut off [छिद्] a branch of the Palâs'a tree for making a sacrificial post.

Have you not washed [क्षल्] your hands yet?

I have given a hot* bath [स्ना caus.] to my children.

Hast thou not heated [तप् caus.] the water yet, as I told [वच्] you to do?

The owner being dead, they have caused the house to be pulled down [सद् caus. with उद् or नश् caus.] and his clothes to be burned [दह् caus.].

VOCABULARY XXII.

अनाथ *m. n. f.* helpless

अनुचर *m* an attendant, a servant

अब्ज *n.* a lotus.

अवहित (*past part* of धा *with अव*) attentive.

अष्टावक्र *m* name of a person

अस् *4th conj with निर्*, to repeal, to abolish.

आप्त *m* a friend, a well-wisher.

आली *f* a line or row.

इ *with निर्*, to set out

करुण *m. n. f.* doleful, lamentable

कल्पित *past part pass* of the causal of कृप्, planned, invented

गन्तुकाम *m n. f.* desirous to go.

गार्हपत्य *m* a sacred fire kept perpetually by a householder, household duties

तद्विषयक *m n f* concerning him

ताय् *1st conj Âtm.* to spread

दीप् *4th conj Âtm* to shine

धृ *with उद्*, to draw out, to save

धे *1st conj Parasm.* to suck, to drink

ध्वन् *1st conj Parasm.* to sound

नवीन *m n f.* new

परिवार *m* retinue.

पलाश *m* a kind of tree

पुरांधि *m* name of a deity.

बोध *m* awakening

भग *m.* name of a deity.

* Use उष्णोदकेन with the caus. of स्ना

अंश् 1st conj. *Ātm* and 4th conj
Parasm to fall

मण्डप *m.* a temporary hall erected on festive occasions

मनोरथ *m* wish, desire.

मराली *f.* a female swan.

मारुतात्मज *m* the son of the god of wind, *Māruṭi*

सुष्टि *m f* a fist

सृग् 10th conj. *Ātm* to look for, to search

रह् 10th conj. to quit

वटवृक्ष *m* a banian tree.

वर् 10th conj. to choose

वृत् with प्र (*in the causal*) to

Belief श्रद्धा *f.* विश्वास *m*

Convince इ with प्रति *caus.*,
प्रतीति कृ.

Existence भाव *m* अस्तित्व *n.*

Ghost प्रेत *m* वेताल *m.* पिशाच *m*

Immortal अमृत *past part* of मृ
with अ, अमर *m. n f*

introduce, to bring into practice

शद् 10th conj. to deceive, to defraud

श्री *f* beauty

सद् with सम् and आ, to obtain, to meet with, to find.

समाकुल *m n f* occupied with, full of

समाहृत *past part pass* of ह
with सम् and आ, collected

सरणिणी *f* path, disposition or arrangement of things

सवितृ *m* the sun

सच् 10th conj. to indicate

स्वामिन् *m.* owner

Justly धर्मेण, न्यायेन.

Line व्यूह *m.* column of an army

Love स्निह् 4th conj.; he is loved
तस्मिन्निद्यति.

Plunder लोप्त्र *n.* लुण्ठन *n*

Unfounded निर्मूल *m. n f*

Yet अद्यापि *ind*

LESSON XXIII

AORIST—*contd*

I.—*Sixth Variety.*

1. The sixth variety of the Aorist is formed by adding to the root the forms of the third Aorist of अस् with some changes, the अ of अस् being dropped. These forms may be considered as the terminations. They are as follows.—

	<i>Sing</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	सिषम्	सिष्व	सिष्व
2nd „	सीः	सिष्टम्	सिष्ट
3rd „	सीत्	सिष्टाम्	सिष्टुः

To be able to commit them easily to memory, the learner may regard them as made up of the Imperfect forms of अस्, with the

आ dropped and सि prefixed, this latter necessitating the change of the following स् to प्. Instead of सन्, सुप् should be taken to be the third person plural form, and सि is not to be prefixed to the second and third person singular.

2. Roots ending in आ,* यम्, रम्, and नम् take this variety.

3. This variety is Parasmaipadi only.

II.—*Seventh Variety.*

1. This consists in adding to the root the forms of the second Aorist of अस् 'to be,' the अ of अस् being dropped. In other words, add अ to स् and append the terminations of the Imperfect with the modifications shown below. These forms, considered as terminations, add on to the root.

	<i>Parasm.</i>				<i>Ātm.</i>	
1st pers.	सम्	साव	साम	सि	सावहि	सामहि
2nd „	सः	सतम्	सत	सथाः	साथाम्	सध्वम्
3rd „	सत्	सताम्	सन्	सत	साताम्	सन्त

2. This variety is both Ātm. and Parasm.

3. *Ani†* roots ending in श्, ष्, स् and ह्, and having इ, उ, ऋ, or ॠ for their penultimate, have their Aorist formed in this way.

4. The root कृश् is an exception.

5. The roots स्पृश्, मृश्, and कृष् optionally take this variety.

6. The third person singular, second person singular and plural, and first person dual of the Ātmanepada of the roots दुह्, दिह्, लिह् and गुह् are optionally formed by dropping the स or सा, and appending the remaining portions of the terminations.

नै *Parasm.*

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	अग्लासिषम्	अग्लासिष्व	अग्लासिष्म
2nd „	अग्लासीः	अग्लासिष्टम्	अग्लासिष्ट
3rd „	अग्लासीत्	अग्लासिष्टाम्	अग्लासिष्टुः

* Roots ending in ए, ऐ and ओ are to be considered as roots ending in आ, as observed in Art. 14, Lesson XIII.

† See p. 78 Note †. Also those roots which are optionally *Set*, when they do not take .

	<i>Sing.</i>	<i>लिङ् Parasm. Dual</i>	<i>Plur</i>
1st pers	अलिङ्क्षम्	अलिङ्क्षाव	अलिङ्क्षाम
2nd „	अलिङ्क्षः	अलिङ्क्षतम्	अलिङ्क्षत
3rd „	अलिङ्क्षत्	अलिङ्क्षताम्	अलिङ्क्षन्
		<i>Ātm</i>	
1st pers	अलिङ्क्षि	अलिङ्क्षावहि-अलिङ्क्षहि	अलिङ्क्षामहि
2nd „	अलिङ्क्षथाः-अलीढाः	अलिङ्क्षथाम्	अलिङ्क्षध्वम्-अलीढम्
3rd „	अलिङ्क्षत-अलीढ	अलिङ्क्षताम्	अलिङ्क्षन्त

अ+लिङ्+सत्-लिङ्-लिङ् by I, p 49-लिङ् by IV, p 49-लिङ्+षत्
=लिङ्क्षत् by not† p 97 F B.-अलिङ्क्षत् अ+दिङ्+सत्-दिङ्-दिङ् by
V, p. 50-धिङ् by VII, p 51-धिङ् by not† p 5 F. B.—धिङ्+षत्
as above-अधिङ्क्षत्. अ+दिङ्+सत्—दिङ्—दिङ् by IX, p 52-दिङ् by
IV, p 49-दिङ्+षत् as above-अदिङ्क्षत् अ+कृष्+सत्-कृष्-कृष् &c.
as above-अकृक्षत्. अ+लिङ्+सत्-लिङ्-लिङ् &c as above-अलिङ्क्षत,
also लिङ्+त-लिङ्+त by I, p 49-लिङ्+थ by II, p 49-लिङ्+ढ by
note* p 21 F B -लीढ by III, p 49-and with the temporal aug-
ment, अलीढ

नित्यकर्मानुष्ठानायास्त्रासीस्तच्छूद्रादीन्मा स्पृक्षः ।

वेणुधमन्याग्निमध्मासिषम् । तदस्मिन्प्रदीप्ते वह्वावाहुतीः प्रास्य ।

भोः पुरोहित भवदाज्ञामनुसृत्य बटवेऽहं सावित्रीमुपादिक्षम् ।
तद्धुनान्यत्करणीयं दर्शय ।

विवाहविधेरितिकर्तव्यतामत्रत्या ब्राह्मणा नाज्ञासिषुरतो मां
तत्संपादनायाह्वन् ।

अस्तमयासीद्रविस्तिमिरेणावृतं नभः । तत्किमद्यापि गां नाधु-
क्षत पयः ।

कृषीवला भूमिमकृक्षन्परं त्वार्द्रासु स्थितेऽपि सूर्ये पर्जन्यो न
वर्षति ।

मा वयं भ्रातरः परस्परं द्विक्षामेत्यस्माकं पितासन्नमरणो रि-
कथस्य समानांश्चतुरो भागानकरोत् ।

महाकार्यारम्भे देवो गुरुजनश्च वन्दितव्य इति वचनमनुरुध्य
गृहदेवतां मातरं पितरमन्यांश्च वृद्धान्प्राणंसिष्म ।

कूपतडागादिनिर्माणाय महान्तो यत्ना युष्माभिः कृतास्ते
कस्मिन्पर्यवासासिषुः ।

इदं मधु किं नालिखः । हचिकरमेतत् ।

He embraced [स्निग्ध] his child and wept [रुद्] bitterly.

We have mounted [रुद् with आ] our horses and are now marching against the enemy.

The flowers, brought yesterday, have now faded [स्ते], throw them out and bring new ones.

Having told us how Chandraketu and Lava fought with each other, and how Râma commanded them to be quiet,* he has ceased [रम् with वि Parasm]

I have not yet thought [मृश् with वि] which would be better for me, the study of law or of medicine.

Have you smelt [घ्रा] the flower? It is very fragrant.

The king has sat [विश् with उप] upon the throne and is consulting with his ministers.

We have protected [पा] you so long from evil or injury and you now act the traitor towards us, what could be more mournful?

Why hast thou abandoned [हा] an affectionate wife who never did anything you did not like?

VOCABULARY XXIII

अनुष्ठान *n.* doing, executing.

अस्त *m.* sunset.

आर्द्रो *f.* the sixth lunar mansion

आवृत *past part. pass* of वृ *with*
आ, filled, covered.

आसन्नमरण *m n f* (आसन्न *m. n.*
f. near, and मरण *n.* death)
one whose death is near,
about to die.

आहुति *f.* a sacrificial oblation.

इतिकर्तव्यता *f.* method or the way
of doing anything.

करणीय *pot. part.* what is to be
done.

गृहदेवता *f.* family deity.

तिमिर *n.* darkness

धमनी *f.* a pipe.

नित्यकर्मन् *n.* daily religious per-
formance.

पर्जन्य *m.* rain.

प्रदीप्त *past part* of दीप् to shine
 with प्र, shining brightly
 भाग *m.* a division.
 रिक्थ *n.* property, wealth
 रुचिकर *m n f* palatable
 वन्दितव्य *pot part* of वन्द् fit to
 be bowed to
 वृष् *1st conj Parasm* to rain.
 वेणु *m* a bamboo
 संपादन *n* accomplishing.

समान *m n f.* equal
 सावित्री *f.* the holy mantra or
 verse of the R̥gveda, gene-
 rally called Gāyatrī, and re-
 peated by all Brāhmanas
 every day.
 सो *4th conj Parasm.* to end,
 with परि and अव, to end in,
 to result in

Act the traitor दुह् *4th conj*
Parasm
 Bitterly प्रसुक्तकण्ठम्, *used as an*
adv
 Chandraketu चन्द्रकेतु *m.* name
 of the son of Lakshmana,
 brother of Rāma.

Evil अनर्थ *m* पीडा *f* संकट *n.*
 Fragrant सुरभि *m n f*
 Law धर्मशास्त्र *n.*
 March against गम् with अभि.
 Medicine (as a science) वैद्यक *n.*
 आयुर्वेद *m.*
 More mournful दुःखतर *m. n. f.*

LESSON XXIV.

Part I.

AORIST—contd.

Fourth and Fifth Varieties.

1. The most general varieties of the Aorist are the fourth and the fifth. Any root that does not belong to any of the preceding ones takes one or other of these. In the same manner a root that takes one of the others optionally, or in the Parasmaipada only, has its other or Ātmanepada form made up in either of these ways.

2. (a.) The fifth differs from the fourth in prefixing the augment इ to the terminations, and consequently it is the Aorist of *Set* roots and the fourth that of *Ant* roots. (b.) स्तु and क्षु when *Parasm.* belong to the fifth variety, though *Ant*; and (c.) वृ and roots ending in ऋ preceded by a conjunct consonant or in long ऋ, when Ātmanepadi, and (d.)

such as are optionally *Set*, to either (e.) धू when *Parasm.* and अञ् take the fifth only.

3. लु and क्रम् do not admit इ when they take the *Âtma*-*epada* terminations.

4. a. The forms of the Imperfect of अस् 'to be,' with the initial आ dropped, are appended to the root as terminations.

b. The third person plural has सु. instead of सन्. c. When in the fifth variety इ is prefixed, the स् of the second and third person singular is dropped. d. The rule about the change of धे to द्वे given in 4, p. 79, holds good in the case of ध्वम् in this tense. ध्वम् is changed to द्वम् also when preceded by र्.

I. स् preceded and followed by any consonant except a nasal or a semivowel is dropped; as अभिद्+स्त=अभिच्छ; अभैद्+स्ताम्=अभैत्ताम्.

Fourth Variety.

	<i>Parasm.</i>	
<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
सम्	स्व	स्म
सीः	स्तम्	स्त
सीत्	स्ताम्	सुः
	<i>Âtm.</i>	
सि	स्वहि	स्महि
स्थाः	साथाम्	ध्वम्
स्त	साताम्	सत

Fifth Variety.

	<i>Parasm.</i>	
<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
इषम्	इष्व	इष्म
ईः	इष्टम्	इष्ट
ईत्	इष्टाम्	इष्टुः
	<i>Âtm.</i>	
इषि	इष्वहि	इष्महि
इष्टाः	इष्टाथाम्	इध्वम्
इष्ट	इष्टाताम्	इषत

PARASMAIPADA.

Fourth Variety

5. In the *Parasmaipada* forms of the fourth variety the vowel of a root takes its *Vriddhi* substitute; as भिद्-अभैत्सीत्.

Fifth Variety.

6. In the *Parasmaipada* fifth, (a.) the ending इ, उ, ऋ, and ॠ, short or long, and (b.) the penultimate अ of roots ending in र् or लृ and (c.) that of वद् and ब्रज् take *Vriddhi* necessarily; as लृ-अलौ+इषम्=अलाविषम्, चर्-अचारिषम्, फल्-अफालिषम्.

7. The अ, if not prosodially long, of roots having an initial consonant and ending in any consonant except र् and ॠ, takes *Vriddhi* optionally; as गद्-अगदीत् or अगादीत्.

8. *Exceptions.*—Roots ending in इ, म्, य्, and क्षण्, भस्, जाण्, कद्, लग्, हस्, भि, and some others, do not take Vṛiddhi; as कम्-अकमीत्.

9. The penultimate short इ, उ, क्, लृ, take their Guna in the fifth form; as सिध्-असेधीत्, शुच्-अशोचीत्, कृत्-अकतीत्.

ÂTMANEPADA.

Fourth Variety.

10. In the Âtmanepada fourth variety, (a.) the ending इ or उ, short or long, takes Guna, while (b.) the ending क् and the penultimate vowel remain unchanged; as नी-अनेष्ट, सु-असोष्ट, भृ-अभृषत् 3rd pers. plur., भिद्-अभित्. Ending क् (long) is treated as in 9, p. 2; as स्तृ-अस्तीर्ष्ट, वृ-अवृष्टे.

11. After a short vowel the स् of स्त and स्था is dropped; as ह-अहत.

12. In the Âtmanepada, दा, धा, and such roots as assume those forms in the non-conjugational tenses, and स्था substitute इ for the final आ, and this इ does not take Guna; as अदित, अदिषाताम्.

Fifth Variety.

13. The ending vowel or the penultimate short takes its Guna substitute in the fifth variety; as ह-अलविष्ट, मुद्-अमोदिष्ट.

14. In the Âtmanepada fourth Aorist, हन् drops its nasal necessarily; and गम्, and यम् when it means 'to marry,' optionally. वध् is used instead of हन् in the Parasmaipada and optionally in the Âtmanepada. वध् does not take Vṛiddhi.

हन् with आ Âtm.—आ + अ + हन् + स्त-ह+स्त-ह + त by 11 above—अहत-आहत; dual आहसाताम्—plur. आहसत. Another form is आवशिष्ट &c. यम् with उप Âtm.—उपायत्, उपायसाताम् &c. or उपायंस्त, उपायंसाताम् &c. गम् with सम् Âtm.—समगत or समगंस्त &c.

15. The third person singular of the Aorist of पद् is अपादि, i. e., it is made up by using the termination इ instead of स्त. दीप्, जन्, बुध्, पूर्, ताय्, and प्याय् substitute this इ for स्त (or इष्ट) optionally.

16. a. As in the case of other non-conjugational tenses the passive of the Aorist is made up simply by appending

Ātmanepada terminations to the prepared base. *b.* The first, second, third, and sixth Aorists are active, wherefore the roots belonging to them take the Ātm. fourth, fifth, or seventh in the passive. *c.* In the passive of the Aorist all roots take इ for the third person singular instead of स्त (or इष्ट) or सत्.

17. Before this इ the ending vowel and the penultimate अ take Vriddhi and any other penultimate short takes Guna. The अ of जन् and of Set roots ending in म् except चम् with आ, कम् and वम् is not changed.

18. Final आ takes the augment य् before the इ.

19. The इ of हन् is changed to घ् when the vowel under- goes Vriddhi (See 7, p. 150).

20 Article 3, p 103, holds good also in this tense.

भृ Parasm.

	Sing.	Dual	Plur
1st pers	अभार्षम्	अभार्ष्व	अभार्ष्म
2nd "	अभार्षीः	अभार्ष्म	अभार्षे
3rd "	अभार्षीत्	अभार्ष्म	अभार्षुः
अ + भृ + सीत्—भार् by 5, p 168—अभार्षीत् (note ‡ p 97, F. B)			
Ātm.			

1st pers	अभृषि	अभृष्वहि	अभृष्वमहि
2nd "	अभृथाः	अभृषाथाम्	अभृद्वम्
3rd "	अभृत	अभृषाताम्	अभृषत
अ + भृ + स्त—the vowel remaining unchanged by 10 (b) p. 169—the स् is dropped by 11, p 169—अभृत			

लृ Parasm

1st pers	अलाविषम्	अलाविष्व	अलाविष्वम
2nd "	अलावीः	अलाविष्वम्	अलाविष्ट
3rd "	अलावीत्	अलाविष्वाम्	अलाविषुः
अ + लृ + ईत्—लौ+ईत् by 6 (a.) p. 168—अलावीत्.			

Ātm.

1st pers	अलविषि	अलविष्वहि	अलविष्वमहि
2nd "	अलविषाः	अलविषाथाम्	अलविष्वम्-द्वम्
3rd "	अलविष्ट	अलविषाताम्	अलविषत

अ + लृ + इष्ट—लृ-लौ by 13, p. 169—अलविष्ट.

1. प्रङ् being Anit belongs to the 4th variety ; अ + प्रङ् + सीत्—प्राङ् by 5, p. 168—प्राष् by IX, p 52—प्राक् by IV., p. 49—प्राक् + षीत् by note ‡ p. 97, F. B.—अप्राक्षीत्. Dual, अ + प्रङ् + स्ताम्—प्राङ्

+ताम् by I. and 5, p. 168—प्राप्+ताम्—प्राष्टम् by note* p. 21, F. B.—अप्राष्टम्; *plur* अप्राष्टः. 2nd *pers.* अप्राक्षीः—अप्राष्टम्—अप्राष्ट. 1st *pers.* अप्राक्षम्—अप्राक्ष्व—अप्राक्षम्.

2. तृप्—one form is अतृप् by *b*, p. 157. The root takes इ, optionally by 6, p. 79, hence it takes both the 4th and 5th varieties अ+तृप्+सीत्—त्रप् optionally by 19, p. 82—त्रप् by 5, p. 168—अत्राप्सीत्; तृप्—तार्प् by 5, p. 168—अताप्सीत्, *duals*, अत्राप्तम् and अतार्प्तम्, स् being dropped by I, p. 168. The fifth is अतर्पीत्, *Guṇa* by 9, p. 169, *dual*, अतर्पिष्टम् &c. So this root has four forms. दृप् is similar.

3. त्यज्—अ+त्यज्+सीत्—त्याज् by 5, p. 168—त्याक् by note† p. 97, F. B.—त्याक्+षीत् note† p. 97, F. B.—अत्याक्षीत्; *dual*, अत्याक्तम्, स् being dropped by I, p. 168.

4. दह्—अ+दह्+सीत्—दाह् by 5, p. 168—दाष् by V, p. 50—धाष् by VII p. 51—धाक् by note† p. 5, F. B.—अधाक्षीत्; *dual*, अ+दह्+स्ताम्—अ+दाह्+स्ताम्. First of all स् is dropped, then we have अ+दाह्+ताम्—दाष्+ताम् by V, p. 50—दाष्+धाम् by II, p. 49—अदाधाम् by VI, pp. 50-51, *plur.* अधाष्टः.

5. वस्—अ+वस्+सीत्—वास्—वात् by I, p. 97—अवात्सीत्; *dual*, अ+वास्+स्ताम्. Here the स् of वस् must be changed to त् before dropping the स् of स्ताम् by I, p. 168. So अ+वात्+स्ताम्—अवात्ताम्.

6. वह्—अ+वह्+सीत्—वाह्—वाद् by I, p. 49—वाक् by IV, p. 49—वाक्+षीत्—अवाक्षीत्; *dual*, अ+वह्+स्ताम्—वाह्+ताम्—वाद्+ताम्—वाद्+धाम् by II p. 49—वाद्+दाम्—वादाम् by III p. 49—अवोदाम् by II. p. 88. Similar changes take place before तम्, त, and *Ātm.* त, थास् and ध्वम्.

7. रुह् is both *Parasm* and *Ātm.* By 4 *b* p. 157 one form of its Aorist is अरुधत्. As to the other, we have first अ+रुह्+सीत्—रौध् by 5, p. 168—रौत् by note† p. 5, F. B.—अरौत्सीत्; *dual*, रौध्+स्ताम्—रौध्+ताम्, स् being dropped—रौध्+धाम् by II. p. 49—रौद्धाम् by VI. pp. 50-51—अरौद्धाम्; *plur.* अरौत्सुः *Ātm.* अरुह्+स्त—रुध्+स्त by dropping स्, then रुद्ध as above—अरुद्ध; *dual* अरुत्साताम्, *plur.* अरुत्सत.

8. लभ् *Ātm.*—अलभ्+स्त—लभ्+त—लभ्+ध—लब्ध—अलब्ध; *dual*, अ+लभ्+साताम्—अलप्साताम् by note† p. 5, F. B.

9. स्वल्—अस्वालीत् by 6. (*b*) p. 168, नद्—अनदीत्—अनादीत् by 7, p. 168, नन्द्—अनन्दीत्.

10. सृज् being *Aniṭ* belongs to the 4th variety;—अ+सृज्+सीत्—सृज् by 18 p. 82—स्राज् by 5, p. 168—स्राप् by IX, p. 52—स्राक् by IV, p. 49—स्राक्+षीत् by note† p. 97, F. B.—अस्राक्षीत्.

11. वृ *Parasm.* and *Âtm* being *Set* belongs to the 5th variety, *Parasm* अवरीत्. In the *Âtm* it takes both the 4th and 5th varieties by 2. (c.), p. 167. अ+वृ+स्त—अ+वृ+त by 11, p. 169—अवृत्; अ+वृ+इष्ट-वर्+इष्ट by 13, p. 169—अवरिष्ट;—वर्+ईष्ट optionally by 3, p. 96—अवरीष्ट.

12. इ with अधि being *Anut* belongs to the 4th variety; अधि+आ+इ+स्त—अधि+आ+ए+स्त—अधि+ऐ+स्त—अध्यैष्ट; or अधि+अ+गा+स्त—गी+स्त by 2, p. 98—अध्यगीष्ट.

दुष्टाञ् शब्दान्मा प्रयुक्षमहि म्लेच्छाश्च मा भूमेत्यध्येयं व्याकरणम् ।

ओदनं शाकांश्च सूदा अपाक्षुरतोऽधुना सर्वान्ब्राह्मणान्भोजय ।

कनिष्ठं पुत्रमहमब्रवं पुत्रक कुसुमपुरं गत्वा तत्रैकस्मिन्गृहे मया निक्षिप्तं धनमास्ते तद्ग्राहण । सोऽगच्छत् । निवृत्य च मामब्रवीत्तात भ्रातरो मे तत्रागत्यास्मभ्यमेतद्धनं पितादादिति वदन्तः सर्वमेव तदादिषत ।

यत्त्वं सत्यमवादीस्तत्तुभ्यमहमेतद्गवां शतं ददामि ।

त्वमात्मनः पूर्वभार्यामित्याक्षीरन्यां च पर्यणैषीरिति यदश्रौषं तत्किं सत्यम् ।

मुग्धाकृतिरतीव प्रियश्चावयोः शिशुरमृतेति शोकविकलोऽहं भार्या च मे । परं तु किं वृथाशोकेन सत्यमेव तद्यत्कविराह ।

कश्चैकान्तं सुखमुपगतो दुःखमेकान्ततो वा ।

नीचैर्गच्छत्युपरि च दशा चक्रनेमिक्रमेण ॥

ऋषयो वै सरस्वत्यां सत्रमासत । ते कवषमैलूषं सोमादनयन्दास्याः पुत्रः कितवोऽब्राह्मणः कथं नो मध्येऽदीक्षिष्टेति ।

साचिव्ये मामेवान्यान्सर्वाननाहत्य राजाऽयौक्षीदतोऽभियुक्तेन मनसा मया कार्यमनुष्ठेयम् ।

अस्मिन्क्षेत्रे विपुलं धान्यमवाप्सम् ।

अङ्गीकृतं महत्कार्यं पारयितुमक्षमा वषमुदस्त्राक्षम ।

अखिला मनोरथा मेऽफालिषुरतोऽहं सुखमस्वाप्सं न किञ्चिद्वेदिषम् ।

किं नाद्याप्यग्निरथमद्राष्ट प्रत्यहं त्रिरनेन मार्गेण स नीयते ।

मुक्तकेशी मां दृष्ट्वा दुर्योधनस्य भार्या भानुमत्यहसीत्तन्मे
दहति देहमित्यब्रवीद्भीमं द्रौपदी ।

असमर्थोऽयमर्जुनो धार्तराष्ट्रैः सह योद्धुमतः सङ्ग्रामान्न्यव-
तिष्ठेति जना ब्रूयुः ।

भार्या मे पुत्रमसविष्ट । अतो जातकर्मादिसंस्काराणां संभा-
रान्करोमि ।

अधुनैव सोऽत्रागत्यायं पुरुषः सुविनीतोऽयं दुर्विनीत इति बहु
प्रालापित् । मैवं पुनः प्रलपीदित्येकदा तं भृशं ताडय ।

अस्माभिराज्ञप्तः पौराणिकः पुराणकथाः कथयितुमारब्ध
तदेहि श्रोतुम् ।

परिचारकं मे दन्दशूकोऽदाङ्गीत्तत्त्वरस्व भिषजं गत्वौषध-
मानय ।

इयन्तं कालमुद्यमं कुर्वन्नपि सुखं नालप्सि तस्मान्नियतिर्ब-
लीयसी ।

महता प्रयत्नेन तेन संचितं धनमदृथास्तस्मात्पापोऽसि गर्ह-
णीयचरितोऽसि ।

तेऽभ्यर्गुर्भवन् तस्य सुतं चैक्षिषताथ तम् ॥

अवोचत्कुम्भकर्णस्तं वयं मन्त्रेऽभ्यधाम यत् ।

न त्वं सर्वं तदश्रौषीः फलं तस्येदमागमत् ॥

प्राज्ञवाक्यान्यवामंस्था मूर्खवाक्येष्ववास्थिताः ।

अध्यगीष्ठाश्च शास्त्राणि प्रत्यपत्था हितं न च ॥

मूर्खास्त्वामववञ्चन्त ये विग्रहमचीकरन् ।

अभाणीन्माव्यवान्युक्तमक्षंस्थास्त्वं न तन्मदात् ॥

ततोऽक्रन्दीदृशग्रीवस्तमाशिश्वसदिन्द्रजित् ।

निरयासीच्च संक्रुद्धः प्राचिचच्च स्वयंभुवम् ॥

सोऽलब्ध ब्रह्मणः शस्त्रं स्यन्दनं च जयावहम् ॥

प्रोद्पाति नभस्तेन स च प्रापि महागिरिः ।

यस्मिन्नज्वालिषू रात्रौ महौषध्यः सहस्रशः ॥

एतं ह वा ऐन्द्रं महाभिषेकं वासिष्ठः सात्यहव्योऽत्यरातये
जानंतपये प्रोवाच । तस्माद्वत्यरातिर्जानंतपिरराजा* सन्विद्यया
समन्तं सर्वतः पृथिवीं जयन्परीयाय । स होवाच वासिष्ठः सा-
त्यहव्योऽजैषीर्वै समन्तं सर्वतः पृथिवीं महन्मा† गमयेति । स
होवाचात्यरातिर्जानंतपिर्यदा ब्राह्मणोत्तरकुरूञ्जयेयमथ त्वमु हैव
पृथिव्यै‡ राजा स्याः सेनापतिरेव तेऽहं स्यामिति । स होवाच
वासिष्ठः सात्यहव्यो देवक्षेत्रं वै तन्न वै तन्मर्त्यो जेतुमर्हत्यद्रुक्षो§
वै म आस्त इदं दद इति । ततो हात्यरातिं जानंतपिमात्तवीर्यं
निःशुक्रमभिन्नतपनः शुष्मिणः शैव्यो राजा जघान ।

The enemies have burned [दह्] twenty villages, and are now marching against the capital.

The birds confined in the cage have all flown [डी Âtm. with उद्] away.

The friends, whom I expected so long, are come [गम् or इ with आ], and have just alighted [तृ with अव] from their carriages.

We have lopped off [छ् or छिद्] the branches of the trees in the garden.

They have dug [खन्] many canals communicating with the river Sindhu, for agricultural purposes.

When he said [वच्] he could be a Sanskrit Pandita in ten days, I smiled [स्मि].

Yajñadatta has recently performed [कृ, धा with वि, or स्था with अत्तु] his son's Upanayana ceremony. He gave [दा] much Dakshinâ to Brâhmanas on that occasion.

It was but just now that they remembered [स्मृ] they had sent a man to call Govinda for aid.

* The changes of the final which some words undergo at the end of compounds do not take place in the case of Tatpurusha compounds with अ or अन्.

† Acc. sing of अस्मद्

‡ Dative used in the sense of the Genitive.

§ द्रुह here takes the seventh form, as it should by the general rules, and its द् is not changed to घ्.

Do not be afraid [भी with मा], it is not a cobra that you see before you, but a rope.

The English have killed [वध्] the ring-leaders and re-conquered [जि with पुनर्] the country.

From his constantly sitting at home and not doing anything, have resulted [जन् or पद् with निस्] poverty, and many painful diseases.

Have you made [कृ] the ornaments that I told you to make? Show them to me if you have

The king's surveyors have not yet measured [मा] the whole land.

We have torn [टृ] all those papers, now that they are of no use.

He has pounded [धृद्] the medicine, emptied [रिच्] the vessel, put [क्षिप् with नि] that powder into it, poured* water, and placed it on the fire.

Govinda's wishes are gratified [तृप्] and he is now happy.

He has abandoned [त्यज् with परि] all worldly affairs, and has now become a recluse [व्रज् with परि].

We have not yet accepted [ग्रह् with प्रति] the money they gave us yesterday.

They have served [सेव्] their king faithfully.

The traders have bought [क्री with परि] all the cotton in the market, and sent [हि with प्र] it off to England.

The monkeys have broken [भङ्] the roof of the house.

The brothers have divided [भज् with वि] their ancestral property.

I have endured [सह्] all the taunts of the people calmly, and borne [वह्] the responsibility of governing uninterruptedly.

The two kings have equipped [नह् with सम्] their armies for a battle.

* पृ with जलेन or सिच् with नि. सिच् becomes विच् after नि.

VOCABULARY XXIV

अक्षम *m n f* unable
 अग्निरथ *m.* fire-carriage, railway-carriage [trīya
 अत्यराति *m.* name of a Ksha-
 अनुष्ठेय *pot. part.* of स्था *with*
 अनु, what is to be executed.
 अभियुक्त *past part.* of युज् *with*
 अभि, assiduous
 अमित्र *m* an enemy.
 आज्ञप्त *past part. pass.* com-
 manded
 आत्त *m n. f.* from आ and दत्त
past part pass. of दा to give,
 taken away.
 आस् *with* सर्व, to hold a sacri-
 ficial session, to perform a
 succession of sacrifices
 उत्तरकुरवः *m. plur.* name of a
 country beyond the Himā-
 layas (probably the original
 seat of the Āryas).
 उपरि *adv* above.
 एकान्त *m n. f.* invariable
 एकान्ततः *adv.* invariably
 ऐलुष *m.* son of Ilûshâ.
 औषध *n* a medicine.
 कवष *m* name of a person.
 कितव *m.* a rogue, a dishonest
 person, a swindler.
 कुसुमपुर *n* name of a town.
 जयावह *m n. f.* that which brings
 victory.
 जातकर्मन् *n.* birth-ceremony
 जानंतपि *m.* son of Janamtapa.
 तपन *m.* an oppressor.
 तृप् *4th conj Parasm* to be
 gratified or satisfied.
 दंक्ष् *1st conj. Parasm.* to bite.

दन्दशूक *m* a snake.
 दशा *f* state, condition.
 दह् *1st conj Parasm* to burn.
 दीक्ष् *1st conj Ātm* to consecrate
 and thus fit oneself for per-
 forming a sacrifice.
 दुर्विनीत *m n f* rude.
 दृ *6th conj. Ātm with आ,* to
 pay respect to, to regard.
 देवक्षेत्र *n* the land of the gods.
 नियति *f* destiny.
 निःशुक् *m n. f* powerless.
 नीचैः *adv* down, below.
 नेमि *f* the circumference of a
 wheel. [into
 पत् *with प्र* and उद्, to fly, to fly
 पद् *with प्रति,* to know or under-
 stand, to accept, to do, to
 practise
 पौराणिक *m.* one who reads and
 explains the Purānas.
 फल् *1st conj Parasm.* to be
 crowned with success.
 भज् *1st conj. Parasm and Ātm*
with वि, to divide.
 भाउमती *f.* wife of Duryodhana,
 the eldest son of Dhṛitarâshtra
 मन् *with अव,* to disregard.
 महत् *n.* lustre, greatness
 महत्त् *n.* greatness, power
 माल्यवत् *m.* name of a giant, the
 maternal grandfather of
 Râvâṇa.
 सुक्तकेशी *f.* having the hair dis-
 ordered or dishevelled.
 सुधाकृति *m. n. f.* of a lovely
 form or shape.

म्लेच्छ *m.* a barbarian.

लप् 1st conj. *Parasm.* with प्र, to speak, to prattle.

वञ्च 10th conj. *Ātm.* to deceive.

वासिष्ठ *m.* a descendant of Vasi-

शाक *m.* vegetable. [shtha.

शुष्मिण *m. n f.* powerful.

शैव्य *m.* name of a king. [sorrow.

शोकविकल *m n. f.* overcome with

सत्र *n.* a sacrificial session

सरस्वती *f.* name of a river

साचिव्य *n.* counsellorship.

सात्यहव्य *m.* name of a priest.

सुविनीत *m. n f.* modest

Agricultural purposes, for, कृषि-
हेतोः, कृषिकर्मणे.

Ancestral पितृपैतामह *m. n. f.*

Cage पञ्जर *m.*

Canal कुल्या *f.*

Capital राजधानी *f.*

Cobra फणिन् *m.* नाग *m.*

Communicating संगत *past part*
or संगच्छमान *pres part*

Confined नियन्त्रित *past part.*
pass निबद्ध *past part. pass*

Cotton तूल *m.* पिचु *m.*

Disease व्याधि *m.*

Faithfully भक्त्या, निष्ठया.

Market पण्यवीथिका *f.* आपण *m*

Medicine औषध *n* ओषधि *f* a
medicinal herb, *gener* a herb

Painful व्यथाकर *m n. f.* पीडाकर
m n. f

Paper पत्रक *n.*

Poverty दारिद्र्य *n* दुर्गति *f.*

Powder क्षोद *m* चूर्ण *n.*

Property रिकथ *n.* वित्त *n.*

Responsibility of governing
राज्यधुरा *f.*

Ringleader प्रधानराजद्रोहिन् *m.*

Roof छदिस् *n* पटल *n.*

Surveyor भूमापक *m.*

Taunt उपालम्भ *m.*

Trader वणिज् *m.*

Uninterruptedly अविरतम् *adv.*

Yajñadatta यज्ञदत्त *m.* a proper
name

Part II.

BENEDICTIVE MOOD.

1. The Parasmaipada terminations of this mood are made up by adding यास् to those of the Imperfect. The 3rd pers. plur. is यासुः and the स् of यास् is dropped before the त् and स् of the 3rd and 2nd pers. sing.

2. To the terminations of the Ātmanepada Potential and to the त् and थ् occurring in them prefix स्. These will be the terminations of the Ātmanepada Benedictive. षीध्वम् becomes षीद्वम् in the circumstances mentioned in 4. d, p 168.

3. The Parasmaipada terminations are weak, and the Ātmanepada strong.

Rules regarding the Parasmaipada forms.

4. Arts. 2 *a, b, c, e, f*, and *g*, in Lesson XV., Pt. II., hold good here also.

5. The roots enumerated in Art. 2 *d.* on page 102, change their final vowel to ए.

6. Other roots ending in आ (whether originally or in virtue of Art. 14, p. 82.) preceded by a conjunct consonant, change their आ to ए optionally; as ग्लेयात्-ग्लयात्, ग्लेयास्ताम्-ग्लयास्ताम् &c. from ग्लै.

Ātmanepada forms.

7. The terminations take इ after *Set* roots and optionally after those that are optionally *Set*.

8. Roots ending in ऋ (long), and in ॠ (short) preceded by a conjunct consonant, and वृ admit of इ optionally; as वरिषीष्ट, वृषीष्ट (see below) from वृ, स्तरिषीष्ट, स्तृषीष्ट from स्तृ.

9. Final ऋ or ॠ and the penultimate vowel do not undergo their Guna substitutes when the terminations do not take इ; as हृषीष्ट from हृ, स्तरिषीष्ट, स्तीर्षीष्ट from स्तृ, मुक्षीष्ट from मुच्.

10. In addition to the general rule for forming the passive of non-conjugational tenses and moods by appending the Ātmanepada terminations to the prepared base, Art. 3, p. 103, also holds good in the case of this mood.

क.

Parasm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	क्रियासम्	क्रियास्व	क्रियास्म
2nd "	क्रियाः	क्रियास्तम्	क्रियास्त
3rd "	क्रियात्	क्रियास्ताम्	क्रियासुः

Ātm.

	<i>Sing.</i>	<i>Dual</i>	<i>Plur.</i>
1st pers.	कृषीय	कृषीवहि	कृषीमहि
2nd "	कृषीष्यः	कृषीयास्थाम्	कृषीद्वम्
3rd "	कृषीष्ट	कृषीयास्ताम्	कृषीरन्

a. Explain the following forms, referring to the several rules applicable in each case.—

दिश्यात्, दिक्षीष्ट, रुध्यात्, रुत्सीष्ट, उच्यार्त्, स्मर्यार्त्, स्तर्यार्त्, नीयात्, नेषीष्ट, देयात्, दासीष्ट, वाक्षीष्ट, गाहिषीष्ट, त्रेयात्, त्रायात्, तीर्यार्त्, पूर्यार्त्, उब्यात्, वक्षीष्ट, मोदिषीष्ट, धुक्षीष्ट, दुह्यात्.

b. Give the Benedictive forms of the following roots:—

ह, हृ, वप्, यज्, सह्, नह्, रुह्, लिह्, बन्ध्, ग्लै, दा, भिद्, भू, दत्, रुच्, ड, ङ, सो, स्तृ, रु, शास्.

LESSON XXV.

DESIDERATIVES.

1. *a.* The termination **स्** is appended to the root; and then the root is reduplicated according to the general rules given in Lesson XI. and Art. 3, pp. 158-9. In the conjugational tenses **अ** is added to **स्**.

b. The **अ** in the reduplicative syllable is changed to **इ**.

2. To this **स्** the augment **इ** is to be prefixed or not according as the root is *Set* or *Anit* subject to the following exceptions:—

a. **ग्रह्**, **गृह्**, and roots ending in **उ** or **ऊ** do not admit of **इ**; as **जिघृक्षति**, **बुभूषति**.

b. **इ** *Ātm.* **घृ** *Ātm.*, **कृ**, **गृ**, all of the 6th conj., **स्मि**, **पू** *Ātm.*, **अज्**, **प्रच्छ्**, **क्व**, and **अश्** admit of **इ**; as **पिष्टच्छिषति**, **दिघरिषते**, &c.

c. Roots ending in (long) **क्व** and **इव्**, and the roots **वृ**, **दम्भ्**, **अि**, **यु**, **भृ**, and **ज्ञप्** take **इ** optionally; as ***दुयूषति** or **दिदेविषति** from **दिव्**, **शिश्रीषति** or **शिश्रयिषति** from **अि**, &c.

3. The general rule† as to *Guna* should be applied subject to the following exceptions:—

a. Roots ending in **इ**, **उ**, and **क्व** (all of them short or long) or having these vowels for their penultimates do not admit of *Guna* when the **स्** to be appended to them does not take the augment **इ**, as **बुभूषति**, **निनीषति**.

b. **रुद्**, **विद्**, and **मुष्** do not take *Guna*. Other roots having **उ** or **इ** short for their penultimate, and beginning with any consonant, and ending with any except **य्** and **व्** admit of *Guna* optionally, when the **स्** takes the augment **इ**; as **रुरुदिषति**, **मुमुदिषते** or **मुमोदिषते**, &c.

4. Roots ending in a vowel lengthen it when the **स्** is unaugmented; as **जिगीषति** from **जि** ‘to conquer.’ **हन्** also lengthens its **अ**.

5. *a.* **ग्रह्**, **स्वप्**, and **प्रच्छ्** change the **र्** and **व्** to **क्व** and **उ**; as **सुषुप्सति**; (see 6, p. 87.)

* See note, p. 185.

† See Art. 6, p. 12.

b. The *स्* of *बुत्* is changed to *इ* in the reduplicative syllable.

c. The vowel of the following roots is changed to *इ* and the roots are not reduplicated:—

मि, मी, मा, दा, धा, and other roots assuming the forms of दा and धा, रम्, लम्, शक्, पत्, पद्. Of these, those ending in a vowel add a त्.

d. आप् has ईप्सति, and जप्, जीप्सति and जिज्ञपयिषति.

e. दम्प् has three forms, धिप्सति, धीप्सति, दिदम्भिषति. तन्,* has तितांसति, तितंसति, तितनिषति; and पत्, पित्सति, पिपतिषति.

f. पू *Ātm.* has पिपविषते and यु, when it takes इ, यियविषति.

g. ऋ has अरिषति, and इ with प्रति when it means 'to be convinced,' प्रतीषति, इ in the sense of 'to go' substituting गम्.

h. The ज् of जि is changed to ग् after the reduplicative syllable, the ह् of हि and हन् to घ्, and the च् of चि optionally to क्.

6. Desideratives may be formed from the causal base, or roots of the tenth conjugation, according to the general rules

7. Art. 4, p. 159, is applicable to the Desideratives of the Causal and of roots of the 10th conjugation.

8. a. A root in its desiderative form takes the same terminations (*Parasmaipada*, *Ātmanepada*, or both) that it does in the primitive.

b. The desideratives of ज्ञा, श्रु, स्मृ and वृश् are *Ātmanepadi*.

क् + स्-क्† by 4, स् not taking इ by 2-कीर् by 9 p 2, ऋ not taking *Guna* by 3 a-चिकीर् by 1 a.-चिकीर्षति, स् being changed to ष् and अ appended to it by 1; *Parasm.* by 8 a मृ+स्=मृ-मूर्-मुमूर्-मुमूर्षति.

भू + स्-बुभू by 1 a.-बुभूषति, स् not taking इ by 2 a. and ऊ not being changed to *Guna* by 3 a.

ग्रह् + स्-जग्रह्-जिग्रह् + स्, स् not taking इ by 2 a.-जिग्रह् by 5 a.-जिग्रह्-जिग्रह्-जिग्रह्-जिग्रह् + सति-जिग्रहति.

द्युत् + स्-दियुत् by 5 b.-दियोत् or दियुत् by 3 b-स् taking इ by 2-दियोतिषते-दियुतिषते; *Ātm.* by 8 a.

भिद् + स्-बिभिद् by 1 a., no *Guna* by 3 a.-बिभित्सति.

9. a. By affixing उ to the desiderative form, nouns sig-

* तन् and पत् are optionally *set* in the case of this स्.

† Before an unaugmented स् the prescribed vowel changes are made first and then the root is reduplicated.

nifying the 'wisher' are formed. These nouns govern an accusative, as चिकीर्षुः कटम्.

b. By affixing आ abstract nouns are formed; as जिज्ञासा 'desire of knowledge,' 'curiosity.'

प्रारिप्सितस्य ग्रन्थस्याविघ्नपरिसमाप्तय इष्टदेवतां स्तौति ।
स्वयंवरकाले सीतां लिप्सवो रावणादयो बहवो राजानो विदे-
हाञ्जग्मुः । किं तु रुद्रधनुर्नमयितुमशक्ताः सर्वे भग्नाशा बभूवुः ।
अभितापसंपदमथोष्णरुचिर्निजतेजसामसहमान इव ।
पयसि प्रपित्सुरपराम्बुनिधेरधिरोदुमस्तगिरिमभ्यपतत् ॥
ब्रह्मतत्त्वं जिज्ञासमानः कश्चिदाचार्यमुपेत्याध्यापय भो ब्रह्मे-
त्युवाच ।

तस्यां सभायामेव दुर्योधनं गदाघातेन जिघांसुर्भोमसेनो यु-
धिष्ठिरेण निवारितः ।

यियक्षमाणेनाहूतः पार्थेनाथ द्विषन्मुरम् ।
अभिचैद्यं प्रतिष्ठासुरासीत्कार्यद्वयाकुलः ॥
प्रासादतलमारुरुक्षुः सोपानपङ्क्तिषु पदं निधत्ते ।
यूरोपीयवैभवं दिदृक्षमाणाः प्रतिसंवत्सरं कतिचिद्भरतख-
ण्डीया अङ्गभूम्यादिदेशानग्निनौकाभिर्गच्छन्ति ।
ब्राह्मणो बुभूषू राजर्षिर्विश्वामित्र उग्रं तपश्चक्रे ।
प्रभूतवर्षणादस्या नद्याः कूलं पिपतिषति । तदस्मिन्मा पदं
निधेहि ।

सूर्यवंशसंभवानां राज्ञां यशो जिगासुः कालिदास आह ।
क सूर्यप्रभवो वंशः क चाल्पविषया मतिः ।
तितीर्षुर्दुस्तरं मोहादुडुपेनास्मि सागरम् ॥
भूरि धनमादित्सुना बलेनानुगम्यमानः शरदारम्भे दिगन्ता-
ञ्जिगीषू रघुरयोध्यायाः प्रतस्थे ।
बटुमुपनिनीषुराचार्यः स्वाधिकारसिद्धये कृच्छ्रत्रयं कुर्यात् ।
राजगृहं प्रविविक्षुर्ऋषिकुमारको हठान्निःसारितो दुर्विनीतै-
र्द्वारपालैः ।

आत्मनः कौशलं दिदर्शयिषन्त्यङ्गना महान्तं कालमनृत्यत् ।
अर्थयन्ते द्विजन्मानो तस्मादर्थं यियक्षवः ।
अर्थापयत्यसौ सम्यग् दुर्बुद्धं वैदिकं वचः ॥

The dog is *about to die** [मृ] ; do not disturb him.

Wishing to bend [caus of नम्र] the branch of the tree, he raised his hand.

A very violent storm arose, the sun was invisible, and it appeared as if the wind was *going to tear up* [मूल् with उद्] all trees by the roots, and *to destroy* [भञ्ज्] all houses.

Viśvāmitra practised austerities for a thousand years, till his whole frame, instinct with the subtle principle of Brahma, became refulgent, and he appeared to be *about to burn* [दह्] the whole universe by his extraordinary splendour.

Having seen his own kinsmen *prepared to fight* [युय्] with him, his face became pale.

This child is *inclined to sleep* [स्वप्]; put him into the cradle, and rock him to sleep.

There is a man waiting at the door who *wants to speak* [वच्] to you on matters of great importance.

He who *wishes to be free* [मुच्] from the trammels of the world (life) should go to a philosopher, become acquainted with the Brahma, and meditate on it.

Those who *wish to introduce* [caus. of वृत् with प्र] the system of widow-marriages should proceed at once to the task ; the time for discussion is gone.

In that battle there was a soldier, who, being wounded, was afflicted with a raging *thirst* (desire to drink [पा]).

Dhrishtaketu was *about to strike* [ह with प्र] a Rishi with his sword, mistaking him for his enemy, when I caught hold of his hand.

I went to Kâś'î *intending to bathe* [स्ना] in the holy waters of the Ganges, and *to live* [वस् with नि] there for two years to study the Sâmkhya philosophy.

The two girls went into the garden *intending to gather* [चि with अव] flowers.

The self-existent God, *desirous to create* [सृज्] the world, appeared on the surface of the waters, which covered the whole space.

* Use desiderative forms for the expressions printed in Italics.

The parrot that was confined in the cage this morning is
about to fly away [*ही*, or *पत्* with *उद्*].

VOCABULARY XXV

अधिकार *m* fitness to perform
any ceremony.

अपराम्बुनिधि *m* (अपर other *i e*,
western, and अम्बुनिधि ocean)
the western ocean.

अभिचैयम् *adv* (from चैय *m* the
king of Chedi, who was Kri-
shna's enemy) towards
Chaidya.

अभिताप *m*. violent heat.

अर्थे 10th *conj*. *Ātm.* to beg.

अर्थोपय *denom* *Parasm.* and
Ātm. to explain

अल्पविषया *f*. not comprehensive,
whose range is small.

अविघ्न *m n f*. without obstacle.

अस्तगिरि *m* the western mountain,
on which the sun, the moon,
and the stars are supposed to set.

आचार्य *m*. a religious teacher
who invests the student with
the sacred thread, and in-
structs him in the Vedas.

आशा *f*. hope.

इष्टदेवता *f*. tutelar (desired) deity.

उग्र *m. n. f*. raging, severe.

उडुप *m. n*. a raft, a canoe.

उष्णरुचि *m* the sun.

कतिचित् *pron.* several.

कार्यद्वयाकुल *m. n f*. distracted by
having two things to do at
one time

कूल *n* a bank

कृच्छ्रत्रय *n* (कृच्छ्र *n*. a penance,
and त्रय three) three penances.

ग्रह् *with* सम्, to store.

दिगन्त *m*. the end of the quarters,
countries in all directions

दुर्बुद्ध *m. n f*. difficult to be under-
stood, obscure.

द्वारपाल *m*. a porter, a doorkeeper.

नी *with* उप, to perform the cere-
mony of the investiture with
the sacred thread.

पङ्क्ति *f*. a line, a row.

पत् *with* अभि, to jump towards.

परिसमाप्ति *f*. end, accomplish-
ment.

प्रचण्ड *m. n. f*. violent.

बल *n*. an army.

भग्न *past part. pass.* of भञ्ज् to
destroy, blown up, destroyed.

भूरि *m. n. f*. much.

मुर *m* name of an enemy of
Vishnu or Krishna.

यूरोपीय *m. n. f*. pertaining to
the continent of Europe.

रुह् *with* आधि, to ascend.

वर्षण *n*. rain-fall, raining.

वृ 10th *conj with* नि, to oppose,
to dissuade from,

वैदिक *m. n. f*. belonging to a
Veda.

संभव *m*. both.

सांख्य *n.* name of a system of philosophy.

सृ (*caus*) with निर् to drive away, to expel.

सिद्धि *f.* accomplishment.

सूर्यवंश *m.* the family of the sun, the solar race

सोपान *n.* stairs, steps.

हठात् *adv.* by violence.

Afflicted आर्त *past part.* अर्दित
past part pass

Cage पञ्जर *m.*

Cradle प्रेङ्खा *f*

Discussion वादविवाद *m.*

Disturb तुद्.

Extraordinary अद्भुत *m n.f.*

Importance गुरुत्व *n.* महत्त्व *n* ;
a matter of importance गुरु-
कार्य *n.*

Instinct उत्तेजित *past part pass*

उद्दीपित *past part. pass.*

Invisible अदृश्य *m n.f.*

Kinsman ज्ञाति *m.* बन्धु *m.*

Pale पाण्डु *m. n. f.* विवर्ण *m. n. f*

Philosopher तत्त्वविद् *m.*

Raging प्रबल *m n f* बलीयस् *m n.f.*

Raise नम् *caus. with* उद्.

Refulgent देदीप्यमान *pres part*
विभ्राजमान *pres part.*

Rock दोलय *den* or आन्दोलय *den*

Subtle principle तन्मात्र *n*

System विधि *m.* पद्धति *f*

Trammel बन्धन *n* निगड *m. n.*

Violent प्रचण्ड *m, n f*

LESSON XXVI

VERBAL DERIVATIVES.

1. After *Set* roots the augment इ is to be prefixed to the तुम् of the infinitive of purpose, and not after *Ani* ones, and optionally after those that are both *Set* and *Ani*.

2. *a.* The त् of the past participle is to be considered as a weak* termination.

Therefore the Guna change (6.p 12) does not take place; and such rules as 4, p. 87 and 9, p. 2 are applicable; कृ-कृत, वद्-उदित.

b. The general rule about the augment इ (1, above) should be attended to. There are, however, many exceptions.

c. The following roots do not admit इ :—

(1) Those ending in उ, ऊ and ऋ; as उ-उत, भू-भूत, कृ-कीर्ण.

* By this expression is meant such a termination as does not occasion a Guna or Vriddhi change in the preceding.

(2) Such as take इ optionally before any termination whatever.

इष्-इष्ट (2, p. 96), दम्-दब्ध (2 c., p. 179), सिव्-स्यूत* (2 c., p. 179), सुह्-सुग्व-मूढ (6, p. 79 and I. a., p. 88), क्रम्-क्रान्त (6 a, p. 186 and h. below.)

And there are several more.

d After a final द् and र् the त becomes न, and the preceding द् is also changed to न्; as भिन्न from भिद्, शीर्ण from शृ.

e. It is also changed to न after roots ending in आ and beginning with a conjunct consonant containing य्, व्, र्, or ल् and also after several other roots.

Exceptions—उद्, विद् 7th conj., उन्द्, त्रै, घ्रा, and ह्री change the त to न optionally, and ध्यै, ख्या, and मद् do not.

f. The vowels of शी, स्विद् 1st conj, मिद्, क्षिद्, and घृप् undergo Guna substitutes when they admit of इ.

g. The nasals of यम्, रम्, नम्, गम्, हन्, मन्, तन् क्षण्, क्षिण्, कण्, and वन्, are dropped; as गत from गम्, तत from तन्.

h. Other roots ending in अम् and अन् lengthen their vowel when they do not take इ; as शम्-शान्त, क्षम्-क्षान्त, दम्-दान्त (6 a., p. 186 and 6., p. 79).

i. The penultimate nasal is dropped when त does not take इ; as रज्-रक्त, अज्-अक्त.

3 a. The active past participle is formed by affixing वत् to the passive; as कृतवान् from कृ, लब्धवान् from लभ्.

b. The feminine of this is formed by adding ई; as कृतवती.

4. a. The active participle of the Perfect is formed by adding वस् Parasm. and आन Âtm. to that form of the root which it assumes before the weak terminations of the Perfect, such as that of the third person plural.

b. When this form is monosyllabic, i. e., contains one vowel only, or when the root ends in आ, इ should be prefixed to वस्; वस् also admits of इ; as ददिवस् from दा, पेतिवस् from पत्, but चकृवस्-चक्राण from कृ, जहवस्-जहाण from ह.

* Final व् is changed to ऊ before a weak termination beginning with any consonant except a nasal or a semivowel. This ऊ forms Vṛddhi with the preceding अ or आ.

c. After गम्, हन्, विद् 6th conj., विश्, and वृश्, वस्, takes इ optionally; as जग्मिवस् or *जगन्वस् from गम्.

d. Before वस् and आन, some roots such as बन्ध्, अञ्, &c., drop the nasal and roots in long ऋ do not take Guṇa; as आ-जिवस्, तितीर्वस्. The first change, however, does not take place in the Perfect and the last does.

e. The form of the 3rd pers. plural of the Perfect should be taken as the base of the participle before the vowel terminations of the cases beginning with the accusative plural and before the ई of the feminine and of the dual nom., voc. and acc. of the neuter; as चिक्रीवस्-चिक्रियुषा Instr. Sing. चिक्रियुषी f, जगन्वस् or जग्मिवस्-जग्मुषा Instr. Sing. जग्मुषी f.

The form, however, should be modified according to d., in the particular cases.

5. The participle of the Second Future is formed by adding अत् Parasm. and मान Âtm. to a form of that tense divested of its personal termination. The preceding अ is to be dropped before अत्; as करिष्यत् 'being about to do,' करिष्यमाण (active) 'being about to do,' (passive) 'being about to be done'; द्रक्ष्यत् 'being about to see,' द्रक्ष्यमाण 'being about to be seen.'

The feminine of स्यत् is स्यन्ती or स्यती.

6. a. The त्वा of the indeclinable past participle takes इ in the case of *Set* roots, and optionally, in the case of ordinary *Set* roots ending in अम् or अन्.

b. It is a weak termination; but in some cases when it takes इ, the vowel takes its Guṇa substitute.

c. 2 g. and h. above, are applicable when त्वा does not take इ.

तन्-तत्त्वा or तनित्त्वा by 9 a. and this, मन्-मत्त्वा, शम्-शान्त्वा or शमित्त्वा &c.

d. यम्, रम्, गम्, and नम् drop their final nasal optionally before the य of the indeclinable past participle, and the remaining roots out of those given in 2 g. above, drop it necessarily.

7. *a.* The terminations of the potential* passive participle are तव्य, अनीय, and य.

b. Before तव्य and अनीय, the ending vowel and the penultimate short take their Guna.

c. तव्य admits of इ in the case of *Set* roots, &c.

d. (1) Before य the final and penultimate इ and उ take their Guna, the final ओ becoming अव् ; as कु-को-कव्य, नी-नेय.

(2) The ending आ is changed to ए; as देय from दा.

(3) Roots ending in ऋ change it to its Vriddhi ; as कार्य from कृ.

(4) इ, स्तु, वृ *Parasm.* and *Ātm.*, इ, जुष्, and roots having a penultimate short ऋ do not change their vowel before य.

After a short vowel त् is prefixed to य; as स्तुत्य.

There are some exceptions to these rules, which are too various to be mentioned.

8. *a.* The affixes त् and अक form nouns denoting the 'doer' of the action expressed by the root. *b.* Before the former the ending vowel and the penultimate short take their Guna substitute; and *c.* before the latter, the ending vowel and the penultimate अ (except that of *Set* roots ending in म्) take Vriddhi, and any other penultimate short, Guna; as नेतृ, नायक from नी ; वक्तृ, वाचक from वच् ; बोद्धृ, बोधक from बुद् ; शमक from शम् ; चम् with आ forms आचामक.

d. Roots ending in आ have य added on to them before this अक; as स्थायक, दायक, from स्था and दा.

e. The न् of हन् is changed to त् before a derivative suffix which effects a Vriddhi change in the vowel ; as घातक, (see 19, p. 170).

f. The feminine of त् is त्री and of अक, इका and sometimes अका.

9. *a.* अन, अ, and ति form abstract nouns from roots.

b. ति is a weak termination. Before it, the roots undergo nearly the same changes as before the termination of the past participle ; as वच्-उक्ति, बुच्-बुक्ति.

* This is passive when the verb is transitive, and impersonal when the verb is intransitive.

c. Before अ some roots take Guṇa and some Vriddhi ; and before अन the ending vowel and the penultimate short take Guṇa ; as भू-भाव-भवन, जि-जय, हन्-घात-हनन, बुध्-बोध-बोधन.

d. The final च् or ज् is changed to क् or ग् before this अ ; as पच्-पाक, युज्-योग

e. Nouns ending in ति are feminine and those ending in अ are masculine, while those ending in अन are neuter, as a general rule.

तस्मादेवं विदुषे ब्राह्मणायैवं चक्रुषे न क्षत्रियो द्रुह्यात् ।

राजा यक्ष्यमाणो ब्राह्मणं पुरोदधीत् ।

*छन्दांसि वै देवेभ्यो हव्यमूढा श्रान्तानि जघनार्धे यज्ञस्य तिष्ठन्ति यथाश्वो वाश्वतरो वोहिवांस्तिष्ठेदेवम् ।

असुरैः सह योत्स्यमान इन्द्रो वरुणस्य साहाय्यं ययाचे ।

वरुणसाहाय्यं लब्धवतस्तस्मात्सर्वेऽसुरा अबिभयुः ।

व्यर्थं मे जन्म न मया कृतं कर्तव्यं न भुक्तं भोक्तव्यं न दृष्टं व्यर्थं न श्रुतं श्रोतव्यम् ।

निषेदुषीं राज्ञीं दृष्ट्वा दास्योऽपि सपत्नीवृत्तं कथयिष्यन्त्योऽधस्तस्थुः ।

ब्राह्मणेभ्यो दत्तसर्वस्वो रघुः प्रत्यग्रागतायार्थिने धनं दित्सुः कुबेरात्तन्निष्कण्डं चकमे । कुबेरस्तु तेनाभियास्यमानमात्मानं प्रेक्ष्य स्वयमेव तस्य कोशे धनवृष्टिं पातयामास । तत्सर्वं धनमात्मने ददिवांसं रघुं वक्ष्यमाणामाशिषं सोऽर्थ्युवाच ।

आशास्यमन्यत्पुनरुक्तभूतं श्रेयांसि सर्वाण्यधिजग्मुषस्ते ।

पुत्रं लभस्वात्मगुणानुरूपं भवन्तमीड्यं भवतः पितेव ॥

ततो रघुः पुत्रं प्रापाजं नाम । तं कतिभिः संघत्सरैर्विवाहयोग्यदशं ज्ञात्वा ससैन्यमिन्दुमतीस्वयंवराय विदर्भान्प्रस्थापितवान् ।

मार्गे नर्मदारोधस्येकरात्रमुषितवतस्तस्य सेनानिवेशो वन्यगजत्वमृषिशापात्समापेदानेन केनचिद्रन्धर्वेण तुमुलश्चक्रे ।

* The metres of the verses repeated at a sacrifice are supposed to carry the offerings to the gods.

तमापतन्तं नृपतेरवध्यो वन्यः करीति श्रुतवान्कुमारः ।
 निवर्तयिष्यन्विशिखेन कुम्भे जघान नात्यायतकृष्टचापः ॥
 स*विद्धमात्रः स्वीयं दिव्यं रूपं प्राप । ततः प्रजहुषेऽप्या-
 त्मन उपचक्रुषेऽजाय संमोहनाख्यमस्त्रं ददौ ।
 एवं तयोरध्वनि दैवयोगादासेदुषोः सख्यमचिन्त्यवेतु ।
 एको ययौ चैत्ररथप्रदेशान्सौराज्यरम्यानपरो विदर्भान् ॥
 तं नगरोपकण्ठे तस्थिवांसं तदागमनहृष्टो विदर्भनाथः प्रत्यु-
 ज्जगाम नगरं चानीय सर्वां सत्क्रियां चकार ।
 त्रैलोक्यदीपके देवे लोकान्तरमुपेयुषि ।
 तमस्तान्तमभूद्विश्वं कः सुखी महदापादि ॥

Vālmīki cursed the Nishāda, *who had killed*† [इन्] one of a pair of Krauñcha birds.

The Rishi blessed the prince *who had promised* [श्रु with प्रति] to give him a hundred cows.

Vidura gave the Pāṇḍavas some advice when *they were about to go* [गम् or इ] to Vāraṇavatī.

Before he burnt [दद्] the town, the General removed all the women and children from it.

Before ordering [दिश् with आ] that the money should be restored to him, the judge counselled him to conduct himself properly.

Before Yajñadatta was permitted [ज्ञा with अद्] to go away from Kāśī, Devadatta told him to perform penances for the sins he had committed.

When she was about to be sent [हि or इष् with प्र] to her husband's house, Kaṇva told Ś'akuntalâ to go round the fire, and counselled her not to be proud of her greatness.

The garments *which are to be given* [दा] to Viṣṇu are very good and costly.

* The termination मात्र, as applied to nouns means "only, simply"; विद्धमात्र, "simply or only hit."

†The student should use verbal derivatives for the words and expressions printed in Italics.

That tree *is to be cut down* [छिद्].

What *is to be understood* [बुद्] from the curious message he has sent?

Jarâsamdha, *who had conquered* [जि] all kings and *imprisoned* them, was killed by Krishna and Bhîma.

His word *is not trustworthy* [श्वस् with वि] and his deeds *are censurable* [निन्द].

That *is not an eatable* [भक्ष् or हृ with अभि and अव] nor a *drinkable* [पा] thing; why should we seek it?

He, having shown some signs of wisdom, *is no more to be regarded* [मन्] as a fool.

VOCABULARY XXVI.

अज *m.* name of Raghu's son.

अत्यायत *adv* or *m n f.* very far, very long.

अधस् *adv* down

अवुरूप *m n f.* in accordance with.

अश्वतर *m* a mule

आख्या *f.* name.

इन्दुमती *f* the name of a lady.

उपकण्ठ *n* space near a town or village, or its boundary

कुम्भ *m.* the frontal globe on the upper part of the forehead of an elephant

कृ *with* उप, to do good

गम् *with* प्रति and उद्, to advance towards

चैत्ररथ *m.* the country or region of the Gandharvas.

छन्दस् *n.* a metre.

जघनार्ध *n* (जघन *n* the hip, the hinder part of anything, and अर्ध half) the latter or hinder part

तम् *4th conj. Parasm.* to be distressed.

दीपक *m. n f.* that which lights up.

धा *with* पुरस्, to make one a family priest.

नर्मदा *f* name of a river

पुनरुक्तभूत *m. n. f.* (पुनरुक्त repeated or a repetition, and भूत become) like a repetition

प्रत्यय *m. n. f.* or *adv.* recent, fresh. *

प्रदेश *m* a region.

रोधस् *n* bank.

लोकान्तरम् *n.* (अन्यो लोकः लोका-न्तरम्) another world.

वच् *with* आशिषम्, to give a blessing

वन्य *m n. f.* produced or existing in a forest.

वरुण *m* god of the sea.

विदर्भ *m.* (in the plur.) the name of a country, the modern Berars.

विशिख *m* an arrow.

वृष्टि *f* rain.

शाप *m* curse

शास् *with आ 2nd conj. Ātm.* to wish, to bless

संमोहन *n* name of a miraculous weapon.

सत्क्रिया *f.* hospitality.

सपत्नी *f.* a fellow-wife

सर्वस्व *n.* (सर्व *all* and स्व *n*) all wealth or possession [army.

सेनानिवेश *m.* the camp of an

सौराज्य *n.* good government.

हव्य *n* an offering.

Conduct properly सदाचारं प्रति-
पद्, सदाचारेण वृत्.

Costly महार्ह *m n f.*

Curious विलक्षण *m n. f.*

Go round प्रदक्षिणीकृ.

Imprison कारागृहे निक्षिप्.

Jarāsaṁdha जरासंध *m.* name of
a king of Magadha. [birds.

Krauñcha कौञ्च *m* a species of

Nishāda निषाद *m* name of a wild
tribe or an individual of it.

Proud उत्सिक्त *past part*, उत्से-
किन् (-नी *f*)

Restore दा *with* प्रति.

Sign चिह्न *n.*

Vāraṇavatī वारणावती *f* name of
a place.

Vidura विदुर *m.* a proper name.

SELECTIONS FOR EXERCISE.

I. (From the ĀITAREYA BRĀHMANA—PAÑCHIKĀ 7).

हरिश्चन्द्रो ह वैधस ऐक्ष्वाको राजाऽपुत्र *आस । तस्य ह
शतं जाया बभूवुः । तासु पुत्रं न लेभे । तस्य ह पर्वतनारदौ
गृह ऊषतुः । स ह नारदं पप्रच्छ ।

यच्चिवमं पुत्रमिच्छन्ति ये विजानन्ति ये च न ।

किंस्वित्पुत्रेण विन्दते तन्म आचक्ष्व नारद ॥ इति ।

स एकयापृष्ठो दशभिः† प्रत्युवाच ।

ऋणमस्मि‡न्तसंनयत्यमृतत्वं च गच्छति ।

पिता पुत्रस्य जातस्य पश्येच्चेज्जीवतो मुखम् ॥

यावन्तः पृथिव्यां भोगा यावन्तो जातवेदसि ।

यावन्तो अप्सु प्राणिनां भूयान्पुत्रे पितुस्ततः ॥

शश्वत्पुत्रेण पितरोऽस्यायन्बहुलं तमः ॥

* * *

* Perfect of अस् 'to be.' In classical Sanskrit it is used only as an auxiliary to form the Periphrastic Perfect.

† Understand after this गाथा 'a verse.'

‡ Of these only two and a half are given here.

§ त् is optionally inserted between a final न् and स्.

अथैनमुवाच वरुणं राजानमुपधाव पुत्रो मे जायतां तेन त्वा यजा इति । तथेति । स वरुणं राजानमुपससार पुत्रो मे जायतां तेन त्वा यजा इति । तथेति । तस्य ह पुत्रो जज्ञे रोहितो नाम । तं होवाचाजनि ते वै पुत्रो यजस्व मानेनेति । स होवाच यदा वै पशुर्निर्दशो भवत्यथ स मेध्यो भवति निर्दशो न्वस्त्वथ त्वा यजा इति । तथेति । स ह निर्दश आस । तं होवाच निर्दशो न्वभूद्यजस्व मानेनेति । स होवाच यदा वै पशोर्दन्ता जायन्तेऽथ स मेध्यो भवति दन्ता न्वस्य जायन्तामथ त्वा यजा इति । तथेति । तस्य ह दन्ता जज्ञिरे । तं होवाचाज्ञत* वा अस्य दन्ता यजस्व मानेनेति । स होवाच यदा वै पशोर्दन्ताः पद्यन्तेऽथ स मेध्यो भवति दन्ता न्वस्य पद्यन्तामथ त्वा यजा इति । तथेति । तस्य ह दन्ताः पेदिरे । तं होवाचापत्सत वा अस्य दन्ता यजस्व मानेनेति । स होवाच यदा वै पशोर्दन्ताः पुनर्जायन्तेऽथ स मेध्यो भवति दन्ता न्वस्य पुनर्जायन्तामथ त्वा यजा इति । तथेति । तस्य ह दन्ताः पुनर्जज्ञिरे । तं होवाचाज्ञत वा अस्य पुनर्दन्ता यजस्व मानेनेति । स होवाच यदा वै क्षत्रियः संनाहुको भवत्यथ स मेध्यो भवति संनाहं नु प्राप्नोत्वथ त्वा यजा इति । तथेति । स ह संनाहं प्रापत्तं होवाच संनाहं नु प्राप्नोद्यजस्व मानेनेति । स तथेत्युक्त्वा पुत्रमामन्त्रयामास ततायं वै मह्यं त्वामददाद्धन्त त्वयाहमिमं यजा इति । स ह नेत्युक्त्वा धनुरादायारण्यमपातस्थौ । स संवत्सरमरण्ये चचार ।

अथ हैश्वाकं वरुणो जग्राह । तस्य होदरं जज्ञे । तदु ह रोहितः शुश्राव । सोऽरण्याद्भाममेयाय तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

नानाश्रान्ताय श्रीरस्तीति रोहित शुश्रुम ।

पापो नृषद्वरो जन इन्द्र इच्चरतः सखा ॥

चरैवोति । चरैवोति वै मा ब्राह्मणोऽवोचदिति ह द्वितीयं संवत्सरमरण्ये चचार । सोऽरण्याद्भाममेयाय । तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

* 3rd pers. plur. Aorist of जन् (, edro.)

पुष्पिण्या चरतो जङ्घे भूष्णुरात्मा फलग्रहिः ।

*शेरेऽस्य सर्वे पाप्मानः श्रेमेण प्रपथे हताः ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह तृतीयं संवत्सरमरण्ये चचार । सोऽरण्याद्ग्राममेयाय । तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

आस्ते भग आसीनस्योर्ध्वस्तिष्ठति तिष्ठतः ।

शेते निपद्यमानस्य चराति चरतो भगः ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह चतुर्थं संवत्सरमरण्ये चचार । सोऽरण्याद्ग्राममेयाय । तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

कलिः शयानो भवति संजिहानस्तु द्वापरः ।

उत्तिष्ठंस्त्रेता भवति कृतं संपद्यते चरन् ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह पञ्चमं संवत्सरमरण्ये चचार । सोऽरण्याद्ग्राममेयाय । तमिन्द्रः पुरुषरूपेण पर्येत्योवाच ।

चरन्वै मधु विन्दति चरन्त्स्वादुमुदुम्बरम् ।

सूर्यस्य पश्य श्रेमाणं यो न तन्द्रयते चरन् ॥

चरैवेति । चरैवेति वै मा ब्राह्मणोऽवोचदिति ह षष्ठं संवत्सरमरण्ये चचार । सोऽजीगर्तं सौयवसिमृषिमशनया परीतमरण्य उपेयाय । तस्य ह त्रयः पुत्रा आसुः शुनःपुच्छः शुनःशेषः शुनो-लाङ्गूल इति । तं होवाच ऋषेऽहं ते शतं ददाम्यहमेषामेकेनात्मानं निष्क्रीणा इति । स ज्येष्ठं पुत्रं निगृह्णान उवाच न न्विममिति नो पवेमामिति कनिष्ठं माता । तौ ह मध्यमे संपादयांचक्रतुः शुनःशेषे । तस्य ह शतं दत्त्वा स तमादाय सोऽरण्याद्ग्राममेयाय । स पितरमेत्योवाच तत हन्ताहमनेनात्मानं निष्क्रीणा इति । स वरुणं राजानमुपससारानेन त्वा यजा इति । तथेति भूयान्वै

* 3rd pers. plur. of शी pres. tense (*Vedic*).

ब्राह्मणः क्षत्रियादिति वरुण उवाच । तस्मा एतं राजसूयं यज्ञ-
क्रतुं प्रोवाच । तमेतमभिषेचनीये पुरुषं पशुमालेभे ।

तस्य ह विश्वामित्रो होतासीज्जमदग्निरध्वर्युर्वसिष्ठो ब्रह्मायास्य
उद्गाता । तस्मा उपाकृताय नियोक्तारं न विविदुः । स होवा-
चाजीगर्तः सौयवसिर्मह्यमपरं शतं दत्ताहमेनं नियोक्ष्यामीति ।
तस्मा अपरं शतं ददुस्तं स *निनियोज । तस्मा उपाकृताय नि-
युक्तायाप्रीताय पर्यग्निकृताय विशसितारं न विविदुः । स होवा-
चाजीगर्तः सौयवसिर्मह्यमपरं शतं दत्ताहमेनं विशसिष्यामीति ।
तस्मा अपरं शतं ददुः । सोऽसि निःशान एयाय । अथ ह शुनःशेष
ईक्षांचक्रेऽमानुषमिव वै मा विशसिष्यन्ति हन्ताहं देवता उपधा-
वामीति । स प्रजापतिमेव प्रथमं देवतानामुपससार । तं प्रजाप-
तिरुवाचाग्निर्वै देवानां नेदिष्ठस्तमेवोपधावेति । सोऽग्निमुपससार ।
तमग्निरुवाच सविता वै प्रसवानामीशो तमेवोपधावेति । स स-
वितारमुपससार । तं सवितोवाच वरुणाय वै राज्ञे नियुक्तोऽसीति
तमेवोपधावेति । स वरुणं राजानमुपससार । तं वरुण उवाचा-
ग्निर्वै देवानां मुखं सुहृदयतमस्तं नु स्तुह्यथ त्वोत्सक्ष्याम इति ।
सोऽग्निं तुष्टाव । तमग्निरुवाच विश्वान्देवान्स्तुह्यथ त्वोत्सक्ष्याम
इति । स विश्वान्देवान्स्तुष्टाव । तं विश्वेदेवा ऊचुरिन्द्रो वै देवा-
नामोजिष्ठो बलिष्ठः सहिष्ठः सत्तमः पारयिष्णुतमस्तं नु स्तुह्यथ
त्वोत्सक्ष्याम इति । स इन्द्रं तुष्टाव । तस्मा इन्द्रः स्तूयमानः
प्रीतो मनसा हिरण्यरथं ददौ । तमिन्द्र उवाचाश्विनौ नु स्तु-
ह्यथ त्वोत्सक्ष्याम इति । सोऽश्विनौ तुष्टाव । तमश्विना ऊचतु-
रुषसं नु स्तुह्यथ त्वोत्सक्ष्याम इति । स उषसं तुष्टाव । तस्य ह
स्मर्च्यृच्युक्तायां विपाशो मुमुचे । कनीय ऐक्ष्वाकस्योदरं भवति ।
उत्तमस्यामेवर्च्युक्तायां विपाशो मुमुचे । अगद ऐक्ष्वाक आस ।

* Instead of the first syllable of the root, the preposition seems to be reduplicated here.

† 3rd pers. sing. pres. *Veḍ*.; regularly it ought to be ईष्टे.

‡ This stands for the hymn sung by S'unahs epa in praise of Ushas or the Dawn.

II. त्रयाणा धूर्तानाम् ।

कस्मिंश्चिदधिष्ठाने मित्रशर्मा नाम ब्राह्मणः प्रतिवसति स्म । स कदाचिन्माघमासे पशुप्रार्थनाय ग्रामान्तरं गतः । तत्र तेन कश्चिद्यजमानो याचितः । भो यजमान आगामिन्याममावास्यायां यक्ष्यामि यज्ञं तद्देहि मे पशुमेकम् । अथ तेन तस्य शास्त्रोक्तः पीवरतनुः पशुः प्रदत्तः । सोऽपि तं समर्थमितश्चेतश्च गच्छन्तमवलोक्य स्कन्धे कृत्वा सत्वरं स्वपुराभिमुखः प्रतस्थे ।

अथ तस्य गच्छतो मार्गे त्रयो धूर्ताः संमुखा बभूवुः । तैश्च तादृशं पीवरतनुं पशुं स्कन्धमारूढमवलोक्य मिथोऽभिहितम् । अहो अस्य पशोर्भक्षणादद्यतनो हिमपातो व्यर्थतां नीयते । तदेनं वञ्चयित्वा पशुमादाय शीतत्राणं कुर्मः ।

अथ तेषामेकतमो वेषपरिवर्तनं विधाय संमुखो भूत्वा तमुचे । भो भोः किमेवं जनविरुद्धं हास्यकार्यमनुष्ठीयते यदेष सारमेयोऽपवित्रः स्कन्धारूढो नीयते । ततश्च तेन कोपाभिभूतेनाभिहितमहो किमन्धो भवान्यत्पशुं सारमेयं प्रतिपादयसि । सोऽब्रवीद्ब्रह्मन् कोपस्त्वया न कार्यो यथेच्छं गम्यतामिति ।

अथ यावत्किञ्चिदध्वान्तरं गच्छति तावद्वितीयो धूर्तः संमुखः समुपेत्य तमुवाच । भो ब्रह्मन् कष्टं कष्टं यद्यपि बल्लभोऽयं ते सारमेयस्तथापि स्कन्धमारोपयितुं न युज्यते । अथासौ स कोपमिदमाह । भोः किमन्धो भवान्यत्पशुं सारमेयं वदसि । सोऽब्रवीद्भगवन् मा कोपं कुर्वन्नानाम्याभिहितम् । त्वमात्मरुचितं समाचरोति ।

अथ यावत्स्तोकं वर्तमान्तरं गच्छति तावच्चृतीयोऽन्यवेषधारी धूर्तः संमुखः समुपेत्य तमुवाच । भो अयुक्तमेतद्यत्त्वं सारमेयं स्कन्धाधिरूढं नयसि तत्त्यज्यतामेष यावदन्यः कश्चिन्न पश्यति । अथासौ बहु विमृश्य तं पशुं सारमेयमेव मन्यमानो भयाद्भूमौ प्रक्षिप्य स्वगृहमुद्दिश्य पलायितः । ततस्ते त्रयो मिलित्वा तं पशुमादाय प्रतस्थिरे ।

ब्राह्मणभुजंगमयोः ।

अस्ति कस्मिंश्चिदधिष्ठाने हरिदत्तो नाम ब्राह्मणः । तस्य च कृषिं कुर्वतः सदैव निष्फलः कालोऽतिवर्तते । अथैकस्मिन्दिवसे स ब्राह्मणो धर्मातः स्वक्षेत्रमध्ये वृक्षच्छायायां प्रसुप्तः । अनतिदूरे वल्मीकोपरि प्रसारितं भीषणं भुजंगं दृष्ट्वासौ चिन्तयामास । नूनमेषा क्षेत्रदेवता कदाचिदपि न पूजिता तेनेदं मे कृषिकर्म विफलीभवति तदहमस्याः पूजामद्य करिष्यामि । इत्यवधार्य कुतोऽपि क्षीरं याचित्वा शरावे निक्षिप्य वल्मीकान्तिकमुपगम्योवाच । भोः क्षेत्रपाल मयैतावन्तं कालं न ज्ञातं यत्त्वमत्र वससि तेन पूजा न कृता तत्सांप्रतं क्षमस्वेति । एवमुक्त्वा दुग्धं निवेद्य गृहाभिमुखं प्रायात् ।

अथ प्रातर्यावदागत्य पश्यति तावदीनारमेकं शरावे दृष्टवान् । एवं च प्रतिदिनमेकाकी समागत्य तस्मै क्षीरं ददात्येकैकं च दीनारं गृह्णाति ।

अथैकस्मिन्दिवसे वल्मीके क्षीरनयनाय पुत्रं नियुज्य ब्राह्मणो ग्रामं जगाम । पुत्रोऽपि क्षीरं तत्र नीत्वा संस्थाप्य च पुनर्गृहं समायातः । दिनान्तरे तत्र गत्वा स दीनारमेकं दृष्ट्वा गृहीत्वा च चिन्तितवान् । नूनं सौवर्णदीनारपूर्णोऽयं वल्मीकस्तदेनं भुजंगं हत्वा सर्वमेकवारं ग्रहीष्यामि । एवं संप्रधार्यान्येद्युः क्षीरं ददता ब्राह्मणपुत्रेण सर्पो लगुडेन शिरसि ताडितः । स च दैववशादमुक्तजीवितो रोषात्तं ब्राह्मणकुमारं तीव्रविषैर्दशनैस्तथादशद्यथा स सद्यः पञ्चत्वमुपागतः ।

अथ पुनरपि ब्राह्मणः प्रत्यूषे क्षीरं गृहीत्वा तत्र गत्वा तारस्वरेण सर्पमस्तौत् । तदा सर्पो वल्मीकान्तलीन एव ब्राह्मणं प्रत्युवाच । त्वं लोभादत्रागतः पुत्रशोकमपि विहाय । इतः परं तव मम च प्रीतिर्नोचिता । तव पुत्रेण यौवनोन्मत्तेनाहं ताडितो मया च स दष्टः । कथं मया लगुडप्रहारो विस्मर्तव्यस्त्वया च पुत्रशोकदुःखं कथं विस्मर्तव्यम् । इत्युक्त्वा बहुमूल्यं हीरकमणिं तस्मै दत्त्वा पुनस्त्वया नागन्तव्यमिति कथयित्वा विवरं प्रविष्टः । ब्राह्मणोऽपि मणिं गृहीत्वा पुत्रबुद्धिं निन्दन्स्वगृहमागतः ।

III. (*From BHARTRIHARI'S NĪTIS'ĀTAKA.*)

अज्ञः सुखमाराध्यः सुखतरमाराध्यते विशेषज्ञः ।

ज्ञानलवदुर्विदग्धं ब्रह्मापि नरं न रञ्जयति ॥ १ ॥

लभेत सिकतासु तैलमपि यत्नतः पीडय-

न्पिबेच्च मृगतृष्णिकासु सलिलं पिपासादितः ।

कदाचिदपि पर्यटञ्जशशिषाणमासादये-

न्न तु प्रतिनिविष्टमूर्खजनचित्तमाराधयेत् ॥ २ ॥

व्यालं बालमृणालतन्तुभिरसौ रोद्धुं समुज्जृम्भते

छेत्तुं वज्रमणीञ्जिरीषकुसुमप्रान्तेन संनह्यते ।

माधुर्यं मधुविन्दुना रचयितुं क्षाराम्बुधेरीहते

नेतुं वाञ्छति यः खलान्पथि सतां सूक्तैः सुधास्यन्दिभिः ॥ ३ ॥

स्वायत्तमेकान्तगुणं विधात्रा विनिर्मितं छादनमज्ञतायाः ।

विशेषतः सर्वविदां समाजे विभूषणं मौनमपण्डितानाम् ॥ ४ ॥

साहित्यसंगीतकलाविहीनः साक्षात्पशुः पुच्छविषाणहीनः ।

तृणं न खादन्नपि जीवमानस्तद्भागधेयं परमं पशूनाम् ॥ ५ ॥

येषां न विद्या न तपो न दानं ज्ञानं न शीलं न गुणो न धर्मः ।

ते मृत्युलोके भुवि भारभूता मनुष्यरूपेण मृगाश्चरन्ति ॥ ६ ॥

वरं गहनदुर्गेषु भ्रान्तं वनचरैः सह ।

न मूर्खजनसंपर्कः सुरेन्द्रभवनेष्वपि ॥ ७ ॥

हर्तुर्याति न गोचरं किमपि शं पुष्पाति यत्सर्वदा-

प्यर्थिभ्यः प्रतिपाद्यमानमनिशं प्राप्नोति वृद्धिं पराम् ।

कल्पान्तेष्वपि न प्रयाति निधनं विद्याख्यमन्तर्धनं

येषां तान्प्रति मानमुज्जत नृपाः कस्तैः सह स्पर्धते ॥ ८ ॥

अम्भोजिनीवननिवासविलासमेव

हंसस्य हन्ति नितरां कुपितो विधाता ।

न त्वस्य दुग्धजलभेदविधौ प्रसिद्धां

वैदग्ध्यकीर्तिमपहर्तुमसौ समर्थः ॥ ९ ॥

केयूरा न विभूषयन्ति पुरुषं हारा न चन्द्रोज्ज्वला
 न स्नानं न विलेपनं न कुसुमं नालंकृता मूर्धजाः ।
 वाण्येका समलंकरोति पुरुषं या संस्कृता धार्यते
 क्षीयन्ते खलु भूषणानि सततं वाग्भूषणं भूषणम् ॥ १० ॥
 विद्या नाम नरस्य रूपमधिकं प्रच्छन्नगुप्तं धनं
 विद्या भोगकरी यशःसुखकरी विद्या गुरुणां गुरुः ।
 विद्या बन्धुजनो विदेशगमने विद्या परा देवता
 विद्या राजसु पूजिता न तु धनं विद्याविहीनः पशुः ॥ ११ ॥
 सूनुः सञ्चरितः सती प्रियतमा स्वामी प्रसादोन्मुखः
 स्निग्धं मित्रमवञ्चकः परिजनो निष्केशलेशं मनः ।
 आकारो रुचिरः स्थिरश्च विभवो विद्यावदातं मुखं
 तुष्टे विष्टपहारिणीष्टदहरो संप्राप्यते देहिना ॥ १२ ॥

प्राणाघाताच्चिवृत्तिः परधनहरणे संयमः सत्यवाक्यं
 काले शक्त्या प्रदानं युवतिजनकथामूकभावः परेषाम् ।
 तृष्णास्रोतोविभङ्गो गुरुषु च विनयः सर्वभूतानुकम्पा
 सामान्यः सर्वशास्त्रेष्वनुपहतविधिः श्रेयसामेष पन्थाः ॥ १३ ॥

प्रारभ्यते न खलु विघ्नभयेन नीचैः
 प्रारभ्य विघ्नविहता विरमन्ति मध्याः ।
 विघ्नैः पुनः पुनरपि प्रतिहन्यमानाः
 प्रारब्धमुत्तमजना न परित्यजन्ति ॥ १४ ॥
 प्रिया न्याय्या वृत्तिर्मलिनमसुभङ्गेऽप्यसुकर-
 मसन्तो नाभ्यर्थाः सुहृदपि न याच्यः कृशधनः ।
 विषद्युच्चैः स्थेयं पदमनुविधेयं च महतां
 सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ १५ ॥

स्वल्पं स्नायुवसावशेषमलिनं निर्मासमप्यस्थिकं
 श्वा लब्ध्वा परितोषमेति न तु तत्तस्य क्षुधाशान्तये ।
 सिंहो जम्बुकमङ्गमागतमपि त्यक्त्वा निहन्ति द्विपं
 सर्वः कृच्छ्रगतोऽपि वाञ्छति जनः सत्त्वानुरूपं फलम् ॥ १६ ॥

लाङ्गलचालनमधश्चरणावपातं

भूमौ निपत्य वदनोदरदर्शनं च ।

श्वा पिण्डदस्य कुरुते गजपुंगवस्तु

धीरं विलोकयति चाटुशतैश्च भुङ्क्ते ॥ १७ ॥

परिवर्तिनि संसारे मृतः को वा न जायते ।

स जातो येन जातेन याति वंशः समुन्नतिम् ॥ १८ ॥

कुसुमस्तवकस्येव द्वयी वृत्तिर्मनस्विनः ।

मूर्ध्नि वा सर्वलोकस्य विशीर्येत वनेऽथवा ॥ १९ ॥

तानीन्द्रियाणि सकलानि तदेव कर्म

सा बुद्धिरप्रतिहता वचनं तदेव ।

अर्थोष्मणा विरहितः पुरुषः स एव

अन्यः क्षणेन भवतीति विचित्रमेतत् ॥ २० ॥

दौर्मन्त्यामृपतिर्विनश्यति यतिः सङ्गात्सुतो लालना-

द्विप्रोऽनध्ययनात्कुलं कुतनयाच्छीलं खलोपासनात् ।

हीर्मद्यादनवेक्षणादपि कृषिः स्नेहः प्रवासाश्रया-

न्मैत्री चाप्रणयात्समृद्धिरनयास्यागात्प्रमादाद्धनम् ॥ २१ ॥

दानं भोगो नाशस्तिस्रो गतयो भवन्ति वित्तस्य ।

यो न ददाति न भुङ्क्ते तस्य तृतीया गतिर्भवति ॥ २२ ॥

रे रे चातक सावधानमनसा मित्र क्षणं श्रूयता-

मम्भोदा बहवो वसन्ति गगने सर्वेऽपि नैतादृशाः ।

केचिद्बृष्टिभिरार्द्रयन्ति धरणीं गर्जन्ति केचिद्बृथा

यं यं पश्यसि तस्य तस्य पुरतो मा ब्रूहि दीनं वचः ॥ २३ ॥

जाड्यं हीमति गण्यते व्रतरुचौ दम्भः शुचौ कैतवं

शूरे निर्घृणता ऋजौ विमतिता दैन्यं प्रियालापिनि ।

तेजस्विन्यवलिप्तता मुखरता वक्तव्यशक्तिः स्थिरे

तत्को नाम गुणो भवेत्सुगुणिनां यो दुर्जनैर्नाङ्कितः ॥ २४ ॥

लोभश्चेदगुणेन किं पिशुनता यद्यस्ति किं पातकैः

सत्यं चेत्तपसा च किं शुचि मनो यद्यस्ति तीर्थेन किम् ।

सौजन्यं यदि किं निजैः सुमहिमा यद्यस्ति किं मण्डनैः
 सद्विद्या यदि किं धनैरपयशो यद्यस्ति किं मृत्युना ॥ २५ ॥
 न कश्चिच्चण्डकोपानामात्मीयो नाम भूभुजाम् ।
 होतारमपि जुह्वानं स्पृष्टो दहति पावकः ॥ २६ ॥

आरम्भगुर्वी क्षयिणी क्रमेण लघ्वी पुरा वृद्धिमती च पश्चात् ।
 दिनस्य पूर्वार्धपरार्धभिन्ना छायेव मैत्री खलसज्जनानाम् ॥ २७ ॥

मृगमीनसज्जनानां तृणजलसंतोषविहितवृत्तीनाम् ।
 लुब्धकधीवरपिशुना निष्कारणवैरिणो जगति ॥ २८ ॥
 वाञ्छा सज्जनसंगमे परगुणे प्रीतिर्गुरौ नम्रता
 विद्यायां व्यसनं स्वयोषिति रतिलोकापवादाद्भयम् ।
 भक्तिः शूलिनि शक्तिरात्मदमने संसर्गमुक्तिः खले-
 ध्वेते येषु वसन्ति निर्मलगुणास्तेभ्यो नरेभ्यो नमः ॥ २९ ॥

प्रदानं प्रच्छन्नं गृहमुपगते संभ्रमविधिः
 प्रियं कृत्वा मौनं सदसि कथनं नाप्युपकृतेः ।
 अनुत्सेको लक्ष्म्यां निरभिभवसाराः परकथाः
 सतां केनोद्दिष्टं विषममसिधाराव्रतमिदम् ॥ ३० ॥
 संपत्सु महतां चित्तं भवत्युत्पलकोमलम् ।
 आपत्सु च महाशैलशिलासंघातकर्कशम् ॥ ३१ ॥
 संतप्तायसि संस्थितस्य पयसो नामापि न ज्ञायते
 मुक्ताकारतया तदेव नलिनीपत्रस्थितं राजते ।
 स्वात्यां सागरशुक्तिमध्यपतितं सन्मौक्तिकं जायते
 प्रायेणाधममध्यमोत्तमगुणः संवासतो जायते ॥ ३२ ॥

नम्रत्वेनोन्नमन्तः परगुणकथनैः स्वान्गुणान्ख्यापयन्तः
 स्वार्थान्संपादयन्तो विततबहुतरारम्भयत्नाः परार्थे ।
 क्षान्त्यैवाक्षेपरुक्षाक्षरमुखरमुखान्दुर्मुखान्दूषयन्तः
 सन्तः साश्चर्यचर्या जगति बहुमताः कस्य नाभ्यर्चनीयाः ॥ ३३ ॥
 भवन्ति नम्रास्तरवः फलोद्गमैर्नवाम्बुभिर्भूरिविलम्बिनो घनाः ।
 अनुद्धताः सत्पुरुषाः समृद्धिभिः स्वभाव एवैष परोपकारिणाम् ॥

श्रोत्रं श्रुतेनैव न कुण्डलेन दानेन पाणिर्न तु कङ्कणेन ।

विभाति कायः करुणापराणां परोपकारैर्न तु चन्दनेन ॥ ३५ ॥

पापाशिवारयति योजयते हिताय

गुह्यं च गूहति गुणान्प्रकटीकरोति ।

आपद्रुतं न च जहाति ददाति काले

सन्मित्रलक्षणमिदं प्रवदन्ति सन्तः ॥ ३६ ॥

एते सत्पुरुषाः परार्थघटकाः स्वार्थान्परित्यज्य ये

सामान्यास्तु परार्थमुद्यमभृतः स्वार्थाविरोधेन ये ।

तेऽमी मानवराक्षसाः परहितं स्वार्थाय निघ्नन्ति ये

ये तु घ्नन्ति निरर्थकं परहितं ते के न जानीमहे ॥ ३७ ॥

इतः स्वपिति केशवः कुलमितस्तदीयद्विषा-

मितश्च शरणार्थिनः शिखरिणां गणाः शेरते ।

इतोऽपि वडवानलः सह समस्तसंवर्तकै-

रहो विततमूर्जितं भरसहं च सिन्धोर्वपुः ॥ ३८ ॥

तृष्णां छिन्धि भज क्षमां जहि मदं पापे रतिं मा कथाः

सत्यं ब्रूह्यनुयाहि साधुपदवीं सेवस्व विद्वज्जनान् ।

मान्यान्मानय विद्विषोऽप्यनुनय प्रच्छादय स्वान्गुणा-

न्कीर्तिं पालय दुःखिते कुरु दयामेतत्सतां लक्षणम् ॥ ३९ ॥

मनसि वचसि काये पुण्यपीयूषपूर्णा-

स्त्रिभुवनमुपकारश्रेणिभिः प्रीणयन्तः ।

परगुणपरमाणून्पर्वतीकृत्य नित्यं

निजहृदि विकसन्तः सन्ति सन्तः कियन्तः ॥ ४० ॥

रत्नैर्महाहैस्तुतुषुर्न देवा न भेजिरे भोमविषेण भीतिम् ।

सुधां विना न प्रययुर्विरामं न निश्चितार्थाद्विरमन्ति धीराः ॥ ४१ ॥

पेश्वर्यस्य विभूषणं सुजनता शौर्यस्य वाक्संयमो

ज्ञानस्योपशमः श्रुतस्य विनयो वित्तस्य पात्रे व्ययः ।

अक्रोधस्तपसः क्षमा प्रभवितुर्थमस्य निर्व्याजता

सर्वेषामपि सर्वकारणमिदं शीलं परं भूषणम् ॥ ४२ ॥

IV. (*From KÂDAMBARÎ, PART I.*)

*देवि किमत्र क्रियतां दैवायत्ते वस्तुनि । अलं रुदितेन । न वयमनुग्राह्याः प्रायो देवतानाम् । आत्मजपरिष्वङ्गामृतास्वादसुखस्य नूनमभाजनमस्माकं हृदयम् । अन्यस्मिञ्जन्मनि न कृतमवदातं कर्म । जन्मातरविहितं हि कर्म फलमुपनयति पुरुषस्येह जन्मनि । न हि शक्यं दैवमन्यथा कर्तुमभियुक्तेनापि । यावत्तु मानुष्यके शक्यमुपपादयितुं तावत्सर्वमुपपाद्यताम् । अधिकां कुरु देवि गुरुषु भक्तिम् । द्विगुणामुपपादय देवतासु पूजाम् । ऋषिजनपरिचर्यासु दर्शितादरा भव । परं हि दैवतमृषयो यत्तेनाराधिता यथासमीहितफलानामतिदुर्लभानामपि दातारो भवन्ति । श्रूयते हि पुरा चण्डकौशिकप्रसादान्मगधेषु बृहद्रथो नाम राजा जनार्दनस्य जेतारमतुलबलपराक्रमं जरासंधं नाम तनयं लेभे । दशरथश्च राजा परिणतवया अपि विभाण्डकमहामुनिसुतस्यर्ष्यशृङ्गस्य प्रसादान्नारायणभुजानिवाप्रतिहतानुदधीनिवाक्षोभ्यानवाप चतुरः पुत्रान् । अन्ये च राजर्षयस्तपोधनानाराध्य पुत्रदर्शनामृतस्वादसुखभाजो बभूवुः । अमोघफला हि महामुनिजनसेवा । अहमपि खलु कदा समुपारूढगर्भभरालसामापाण्डुरमुखीमासन्नचन्द्रोदयामिव पौर्णमासीनिशां देवीं द्रक्ष्यामि । कदा मे तनयजन्ममहोत्सवानन्दनिर्भरो हरिष्यति पूर्णपात्रं परिजनः । कदा हारिद्रवसनधारिणी सुतसनाथोत्सङ्गा द्यौरिवोदितरविमण्डला सवालातपा मामानन्दयिष्यति देवी । कदा सर्वौषधिपिञ्जरजटिलकेशो गोरोचनाचित्रितकण्ठसूत्रग्रन्थिरुत्तानशयो दशनशून्यस्मिताननः पुत्रको जनयिष्यति मे हृदयाह्लादम् । कदा गोरोचनाकपिलद्युतिरन्तःपुरिकाकरतलपरंपरासंचार्यमाणमूर्तिरशेषजनाभिनन्दितो मङ्गलप्रदीप इव मे शोकान्धकारमुन्मूलयिष्यति चक्षुषोः । कदा च क्षितितलरेणुधूसरो मण्डयिष्यति मम हृदयेन दृष्ट्या च सह परिभ्रमन्भवनाङ्गनम् ।

* This is a speech addressed by a king to his queen who was deeply grieved on account of her being childless

कदा केसरिकिशोरक इव संजातजानुचङ्क्रमणारम्भः संच-
रिष्यतीतस्ततः स्फटिकमणिमयभित्त्यन्तरितान्भवनमृगशावका-
नाजिघृक्षुः । कदान्तःपूरिकानूपुरनिनादसंगतान्गृहकलहंस-
काननुसरन्कक्षान्तरप्रधावितः कनकमेखलाघण्टिकारवानुसा-
रिणीमायासयिष्यति धात्रीम् । कदा मातुश्चरणरागोपयुक्तशेषेण
पिण्डालक्तकरसेन कञ्चुकिनां विडम्बयिष्यति मुखानि । कदा कु-
तूहललोललोचनो मणिकुट्टिमेष्वधोदत्तदृष्टिरनुसरिष्यति स्खल-
द्रतिरात्मनः प्रनिविम्बानि । कदा नरेन्द्रसहस्रप्रसारितभुजयुग-
लाभिनन्द्यमानागमनो भूषणमणिमयूखलेखाकुलीक्रियमाणलो-
लदृष्टिरास्थानस्थितस्य मम पुरः पर्यटिष्यति सभान्तरेषु ।
इत्येतानि चान्यानि मनोरथशतानि चिन्तयतोऽन्तःसंतप्यमा-
नस्य यान्ति रजन्यः । मामपि दहत्येवायमहर्निशमनल इवा
नपत्यतासमुद्भवः शोकः । शून्यमिव मे प्रतिभाति जगत् । अ-
फलमिवाखिलं पश्यामि जीवितं राज्यं च । अप्रतिविधेये तु
विधातरि किं करोमि । तन्मुच्यतां देवि शोकानुबन्धः । आ-
धीयतां धैर्ये धर्मे च धीः । धर्मपरायणानां हि सदा समीप-
संचारिण्यः कल्याणसंपदो भवन्ति । एवमभिधाय सलिलमा-
दाय स्वयं करतलेनाभिनवपल्लवेनेव विकचकमलतुल्यमानन-
मस्याः साश्रुलेखं ममार्ज ।

I.—GENERAL GLOSSARY OF SANSKRIT WORDS

Occurring in the Book

अ.

अकरुण *m. n. f.* (अ not and क-
रुण *f.*) ruthless, one who has
no compassion.

अकिञ्चन *m. n. f.* (अ not, and
किञ्चन *n.* something) he who
has nothing, poor.

अक्ष *m.* dice used in gambling

अक्षज्ञ *m. n. f.* one who knows
(the secret of playing at) dice

अक्षत्रिय *m. n. f.* destitute of
क्षत्रिय.

अक्षनैपुण *m. n. f.* one who is
possessed of skill in playing
at dice.

अक्षम *m. n. f.* unable.

अक्षमाला *f.* (अक्ष *m.* name of a
plant, or its seed, and माला *f.*
wreath or a string) a rosary
of अक्ष.

अक्षरशः *adv.* literally.

अक्षहृदय *n.* the secret of manag-
ing dice

अक्षि *n.* the eye.

अक्षोभ्य *m. n. f.* not to be ruf-
fled, not to be frightened,
immovable. [healthy.

अगद *m. n. f.* without disease,

अगस्त्य *m.* the name of a sage

अगार *n.* a house.

अग्नितप्त *m. n. f.* (अग्नि, and तप्त
heated) heated by fire.

अग्रिथ *m.* fire carriage, railway
carriage.

अग्रिष्टोम *m.* a kind of sacrifice

अग्रिहोत्र *n.* sacrifice to Fire

अङ्ग *m.* the lap

अङ्कित *m. n. f.* blamed, censured,
found fault with.

अङ्ग *n.* limb

अङ्गन *n.* a courtyard, a place.

अङ्गार *m. n.* burning charcoal.

अचिन्त्य *m. n. f.* inconceivable,
unimaginable

अज *m.* name of Raghu's son;
m. n. f. unborn

अजस्र *m. n. f.* continuous, fre-
quent

अजा *f.* a she-goat

अजीगर्त *m.* name of a Brâhmana.

अञ्ज *7th conj. Parasm.* to anoint;
with वि, to make manifest, or
lay open.

अञ्जन *n.* a black pigment, lamp-
black.

अञ्जलि *m.* the cavity formed by
joining the hands.

अण् *4th conj. Âtm.* to breathe,
to live.

अणु *m. n. f.* little, *m.* an atom,
a small particle.

अतिघोर *m. n. f.* (अति very,
very much) very horrible or
wicked.

अतिनिष्करण *m. n. f.* very pitiless or cruel

अतिनिष्फल *m. n. f.* very fruitless

अतिप्रमाद *m.* a great error, great carelessness.

अतुल *m. n. f.* incomparable.

अत्यर्थम् *adv.* exceedingly, greatly, very much.

अत्यराति *m.* name of a Kshatriya

अत्यायत *adv.* or *m. n. f.* very far, very long.

अद्भुत *m. n. f.* wonderful.

अद्यतन *m. n. f.* of to-day, belonging to this day.

अद्यप्रभृति *adv.* (अद्य to-day, and प्रभृति from) from to-day, or henceforward.

अधम *m. n. f.* low.

अधर *m. n. f. pron* lower, low.

अधर्म *m.* a wicked action

अधस् *ind* below, down

अधिकार *m.* post, power, office, fitness to perform any ceremony.

अधिज्यधन्वन् *m.* one whose bow is strung.

अधिष्ठान *n.* a place.

अधीर *m. n. f.* not of a sound or grave mind, little-minded, impatient.

अध्वन् *m.* a road

अध्वर्यु *m.* a sacrificial priest whose duty it is to prepare and throw the oblations into the fire.

अन् *2nd conj. Parasm* to breathe; with प्र, to breathe, to live.

अनड्ड् *m.* an ox

अननुष्ठान *n.* (अनुष्ठान *n.* doing, execution) not doing, omission to do.

अनपत्यता *f.* (अपत्य *n.* a child) childlessness

अनपराधिन् *m. n. f.* guiltless

अनय *m.* want of prudence

अनर्ह *m. n. f.* not deserving

अनल *m.* fire.

अनवेक्षण *n.* not taking care.

अनागस् *m. n. f.* innocent, not guilty.

अनाथ *m. n. f.* helpless

अनाद्यनन्त *m. n. f.* (अनादि without beginning, and अनन्त without end) having neither beginning nor end.

अनारम्भ *m.* not beginning.

अनार्जवोपेत *m. n. f.* (अन् not, आर्जव *n.* straightness, straightforwardness, उपेत *past part. pass.* of इ with उप accompanied) not possessed of straightforwardness, one who is without straightforwardness.

अनिग्रह *m.* (निग्रह *m.* restraint), not restraining, want of restraint.

अनिल *m.* wind

अनिशम् *adv.* frequently, constantly, continuously.

अनिषण्ण *m. n. f.* not sitting.

अनीक *n.* an army.

अनीकस्थ *m. n. f.* (अनीक *n.*, स्था to stand) one in the army, a soldier.

अनुकम्पिन् *m. n. f.* compassionate.

अनुचर *m.* an attendant, a sei-

अनुत्सेक *m.* humility. [vaut.

अनुपहत *m. n. f.* uninterrupted

अनुबन्ध *m.* continuance.

अनुमरण *n.* following in death,
or dying after, as in the case
of widows burning them-
selves with the dead bodies of
their husbands

अनुराग *m.* love, liking.

अनुरूप *m. n. f.* in accordance
with.

अनुलेपन *n.* an ointment

अनुविधेय *m n f.* to be followed,
to be done accordingly.

अनुपक्त (अनु and सक्त *past pass*
part. of सञ्ज्) accompanied

अनुष्ठान *n.* doing, executing

अनुष्ठेय *pot part* of स्था *with*
अनु, what is to be executed

अनुच्य *pot part* of वच् *with*
अनु, to be recited.

अन्त *m.* end, destruction

अन्तःपुरिका *f.* an inmate of the
seraglio, a woman.

अन्तक *m.* the god of death

अन्तगमन *n.* going to the end

अन्ततः *adv* at last

अन्तर *n.* difference

अन्तरित *m n. f.* separated from

अन्य *pron. m. n f* another

अन्यथा *adv.* otherwise.

अन्येद्युः *adv* on another day

अन्वाह (आह and अनु) he recites,
repeats

अन्वित *past part. pass.* of इ *with*
अनु, followed, accompanied
with, full of

अन्विष्यत् (*pres. part.* of इष् *4th*
conj *Parasm. with* अनु)
searching.

अप् *f* water (*used in the plur.*)

अपचिति *f* worship.

अपथ्य *n.* any unwholesome or
wrong thing.

अपयज्ञस् *n.* infamy.

अपर *m. n. f. pron.* other, an-
other.

अपराधसहस्र *n* (सहस्र *n* a thou-
sand) a thousand of faults

अपराम्बुनिधि *m* (अपर *other, i e,*
western, and अम्बुनिधि *ocean*)
the western ocean.

अपवित्र *m n f* unsacred, sinful

अपेक्षित *n* (*past pass. part* of
ईक्ष् *with* अप) what is desired.

अप्रणय *m.* want of tenderness.

अप्रतिविधेय *m. n. f.* irremediable,
uncontrollable.

अप्रतिहत *m n. f.* unchecked,
irresistible.

अप्रमत्त *m. n. f.* (अ and प्रमत्त
careless) not careless, careful.

अप्रवक्तृ *m.* one who does not
speak or teach.

अब्ज *n.* a lotus.

अब्द *m.* a year.

अभाजन *n.* not a receptacle,
something not destined for a
particular purpose.

अभिगीत *past part. pass.* of गे
1st conj. Parasm. with अभि,
sung.

अभिचैद्यम् *adv* (चैद्य *m.* the
king of Chedi, who was

Krishna's enemy) towards
 Chaidya.
 अभिताप *m.* violent heat
 अभिनव *m. n. f.* new, fresh, tender.
 अभिमन्यु *m* name of the son of
 Ajuna
 अभिमुख *m. n f* facing.
 अभियुक्त *m n f* assiduous, of
 great merit or desert
 अभिवेचनीय *m* a particular
 ceremony performed in the
 Râjasûya sacrifice, or the day
 on which it is performed
 अभिसंधा *f* promise, determina-
 tion.
 अभिहित *past part. pass* of घा
 with अभि, spoken to
 अभ्यागत *past part* of गम् with
 अभि and आ, come, arrived,
m a (male) guest
 अम् 1st *conj. Parasm* to move
 अमावास्या *f.* the thirtieth day
 of the month, the day of the
 new moon.
 अमित्र *m.* an enemy
 अमुत्र *adv* in the next world.
 अमृत *n.* the beverage of gods,
 nectar
 अमोघ *m n. f.* fruitful, real.
 अम्भस् *n.* water
 अम्भोजिनी *f.* lotus plant [rise
 अय् 1st *conj. Âtm.* with उद्, to
 अयस् *n* iron.
 अरण्यवास *m.* (अरण्य *n* forest,
 and वास *m.* dwelling) forest-
 residence.
 अरिस्त्री *f.* the wife of an enemy.

अरुण *m* the charioteer of the sun.
 अरुस् *m n* a sore or wound
 अर्घ्यसत्कार *m* (सत्कार *m* hospi-
 tality) hospitality done by
 means of अर्घ्य, *i e*, the ma-
 terials for worshipping or
 honouring a guest
 अर्ज् 1st *conj. Parasm* and 10th
conj to acquire, to obtain, to earn.
 अर्थ् 10th *conj. Âtm.* to beg,
 with प्र, to request.
 अर्थ *m* meaning, true sense,
 object of desire.
 अर्थसंशय *m.* (संशय *m.* doubt,
 danger) danger to wealth
 अर्थापय *denom Parasm* and
 Âtm. to explain
 अर्थिन् *m* a suppliant, a beggar.
m n f
 अर्द् 1st and 10th *conj.* to afflict,
 to torment
 अर्बकोटी *f* (अर्ब *n.* half, कोटी *f*
 ten millions) five millions
 अर्यमन् *m* name of a deity, one of
 the dead forefathers.
 अर्वन् *m.* a horse.
 अर्द् 1st *conj. Parasm* and 10th
conj. to deserve.
 अलक्ष्मी *f.* bad luck, poverty.
 अलस *m. n. f.* dull, heavy, slow
 अलाभ *m.* loss
 अलोभ *m* contentment, absence
 of greed
 अल्प *m n. f.* little, few; अनल्प
m. n. f. many, much.
 अल्पविषया *f* whose range is
 small, not comprehensive
 अवज्ञात *past part pass.* of ज्ञा
 with अव, despised, disregarded,
 disobeyed

अवदात *m n f* beautiful, white, pure, meritorious, virtuous.

अवर *m n f* *pron* hinder, posterior, inferior.

अवलम्बमान *mes part act.* of लम्ब् with अव, hanging.

अवलेप *m* pride

अवश *m n f* being in the power of another, dependent, helpless. [*ly*, necessarily]

अवश्यम् *adv* certainly, inevitably

अवस्थान *n* residence

अवहित (*past part.* of धा with अव) attentive

अवाच् *m n f* southern.

अविघ्न *m. n f* without obstacle

अविनाशिन *m n f* imperishable, undergoing no transformation

अविलम्बितम् *adv* without delay

अव्यय *m n. f* immutable

अश् 5th *conj* *Ātm* to get, to enjoy, to pervade; with वि, to pervade

अश् 9th *conj. Parasm.* to eat

अशक्त *m n f.* weak, unable

अशन *n* eating

अशना *f.* hunger.

अशोक *m.* name of a kind of tree

अश्वतर *m.* a mule

अश्वमेध *m.* the sacrifice of a horse

अश्वहृदय *n* the secret of managing horses.

अभिन् *m.* (used in the dual) the twin celestial physicians so called.

अष्टावक्र *m* name of a person.

अस् 4th *conj. Parasm.* with निर्, to repeal, to abolish

अस् 2nd *conj Parasm.* to be.

असंशयम् *adv.* undoubtedly.

असत्पुरुषसेवा *f.* (सत् *m. n f* good सेवा *f* service) service of a person who is not good, service done to a bad or wicked

असन् *n.* blood [person

असह्य *m. n. f* *pot part* of सह् with अ, insufferable

असार *m. n f* (सार *m.* essence) unsubstantial, unprofitable, useless.

असिधारा *f.* (धाग *f* edge) the edge of a sword.

असिधाराव्रत *n.* a vow as severe as that of lying on the edge of a sword.

असु *m* vital breath, life (in this sense it is used in the plural, the vital breaths being five in number) [death.

असुभङ्ग *m.* destruction of life, अमृयय *den.* to wish ill to, to bear malice to

असृज् *n* blood.

अस्त *m.* sunset.

अस्तगिरि *m* the western mountain, on which the sun, the moon, and the stars are supposed to set

अस्थि *n* a bone.

अहन् *n.* a day.

अहरहः *ind* every day

अहर्निशम् *adv.* day and night, *n. coll. dvandva*, day and night

अहि *m* a snake

अहोरात्र *m.* day and night.

अद्वाय *ind. adv* instantly, soon, speedily

आ.

आ a particle showing *up to*.

आकार *m.* form.

आकाशवायु *m.* the wind in the sky.

आक्षेप *m.* reproach, slander.

आख्या *f.* name

आगामिन् *m. n. f.* coming.

आङ्गिरस *m.* a descendant of आङ्गिरस्.

आचरित *m. n. f.* followed, practised; *n.* practice, act.

आचार्य *m.* a religious teacher who invests the student with the sacred thread, and instructs him in the Vedas

आजि *m. f.* a fight, a battle

आज्ञप्त *past part. pass.* commanded.

आत्त *m. n. f.* from आ and दत्त *past part. pass.* of दा to give, taken away.

आत्मघातक *m. n.* (आत्मन् self, and घातक destroyer) self-destroyer, one who ruins himself

आत्मघातिन् *m. n. f.* one who commits suicide.

आत्मदमन *n.* self-restraint.

आत्मभाज् *m.* one possessed of a soul, a man

आत्मरुचित *m. n. f.* liked by one-self.

आत्महित *n.* (आत्मन् self, and हित good) one's own good. [own.

आत्मीय *m. n. f.* intimate, one's

आदर *m.* attention, regard.

आदिहेतु *m.* the first cause.

आनन *n.* the mouth.

आनीत *past part. pass.* of नी with आ, brought.

आन्तर *m. n. f.* internal.

आप् *5th conj. Parasm* to obtain; with अव, to attain.

आषराह्निक *m. n. f.* belonging to the latter part of the day

आपाण्डुर *m. n. f.* slightly pale

आप्त *m.* a friend, a well-wisher.

आप्रीत *m. n. f.* consecrated by repeating certain verses called *Âpī.*

आमिष *m. n.* flesh, bait.

आमोद *m.* fragrant smell, perfume

आयत्त *m. n. f.* dependent on, in the power of.

आयास्य *m.* the name of a Rishi.

आयुष्काम *m.* one wishing to live a long life.

आयुस् *n.* life

आराधना *f.* worship.

आराधित *m. n. f.* pleased, propitiated.

आरूढ *past part.* of रुह् with आ, ascended.

आर्त *m. n. f.* troubled, distressed.

आर्द्र *m. n. f.* wet.

आर्द्रा *f.* the sixth lunar mansion.

आलवार *n.* a basin for water round the root of a tree.

आलाप *m.* a talk.

आली *f.* a line or row.

आविक्षित *m.* the son of अविक्षित्

आवृत्त *past part. pass.* of वृ with आ, filled, covered.

आशा *f.* hope.

आशिस् *f.* a blessing.

आशीविष *m* a snake.

आस् *2nd conj. Ātm.* to sit; *with* अधि, to sit: *with* उप, to adore, to worship; *with* सत्रं, to hold a sacrificial session, to perform a succession of sacrifices.

आसन् *n* the mouth.

आसन्नमरण *m. n. f.* (आसन्न *m. n. f.* near and मरण *n.* death) one whose death is near, about to die

आसाद्य *m. n. f.* obtainable.

आसीन *m. n. f.* sitting, *pres. part* of आम्.

आस्थान *n.* a hall of audience, an assembly room

आस्य *n* the mouth

आस्वाद *m* taste, tasting.

आहव *m* battle.

आहुति *f.* sacrificial oblation.

इ.

इ *2nd conj. Parasm.* to go, *with* अभि, to go towards; *with* अव, to know; *with* आ, to come; *with* उद्, to rise, to flourish; *with* निर्, to set out; *with* परि, to transform oneself, to circumambulate; *with* व्यति, to pass away, *with* वि and अप, to separate; *with* शरणम् and उप, to submit; *with* सम्, to unite, to come together.

इ *1st conj. Parasm. with* उद्, to rise [study

इ *with* अधि *2nd conj. Ātm.* to इक्ष्वाकु *m.* the progenitor of the solar race of kings

इच्छु *m. n. f.* wishing, wisher.

इतस्ततः *adv* to and fro

इतिकर्तव्यता *f* method or the way of doing anything.

इन्द्रादि (इन्द्र and आदि beginning, Indra at the head) Indra and others.

इन्द्रिय *n* vigour (of limbs)

इन्द्रियसौष्टव *n.* (इन्द्रिय *n.* limb or sense, and सौष्टव *n.* beauty, goodness) handsome make, healthy or sound frame

इन्द्रियाथोपसेवन *n* (अर्थ *m* object, उपसेवन *n* resorting to, enjoyment) enjoyment of the objects of the senses, sensual enjoyment.

इन्दुमती *f.* the name of a lady.

इन् *7th conj. Ātm.* to kindle.

इष्ट *m. n. f.* giving what is desired

इष्टदेवता *f* tutelar (desired) deity

ई.

ई *4th conj. Ātm. with* उद्, to rise, to rise up.

ईद् *with* प्रति, to see, to care.

ईद् *2nd conj. Ātm. and 10th conj.* to praise

ईदृश *m. n. f.* such.

ईर् *1st conj. Parasm. and 10th conj. with* उद्, to utter, to speak. [of, to rule.

ईर् *2nd conj. Ātm.* to be master

ईश्वर *m.* ruler. [to aim.

ईद् *1st conj. Ātm.* to endeavour,

उ.

उ a particle.

उस् *1st conj. Parasm.* to go.

उग्र *m. n. f.* raging, severe.

उद्यम *adv.* mightily, powerfully, formidably

उच्चैः *ind adv* loudly, aloud.

उड्म् *6th conj. Parasm.* to throw.

उडुप *m. n.* a raft, a canoe.

उत्तम *m n. f.* last

उत्तमफलक *m n. f.* (उत्तम *m n f* good, excellent, फल *n* fruit, and क *suf.*) of good fruit or result

उत्तर *m n f pron.* over, upper, after, subsequent

उत्तरकुरवः *m. plu* name of a country beyond the Himâ-layas (probably the original seat of the Âryas).

उत्तरा *f* daughter of a king named Virâta

उत्तरीय *n* an upper garment.

उत्तान *m. n f.* with the back downwards, lying on the back.

उत्पथास्थित *m. n. f.* (उत्पथ *m* a wrong path, आस्थित *past part* of स्था *with आ*), one who has taken to a wrong path.

उत्पन्न *m n f.* born.

उत्पल *n.* a lotus flower.

उत्सङ्ग *m.* lap.

उत्सृष्ट *past part pass.* of सृज् *with उद्*, let go, discharged.

उदच् *m. n f* northern.

उदन् *n.* water.

उदर *n* dropsy, stomach.

उदरंभरि *m. n f.* (उदर and भृ to fill) one who fills his belly or stomach, selfishly greedy.

उदार *m. n. f.* noble, generous.

उदुम्बर *m.* name of a tree; *n.* its fruit

उद्गम *m* source, springing up.

उद्गातृ *m* a sacrificial priest whose duty it is to sing Sâmans or verses from the Sâma-Veda

उदामवृत्ति *m. n. f* of a wild disposition, inordinate, excessive

उदालक *m.* name of a person.

उद्धत *m. n. f.* haughty.

उद्धतम् *past part* of हन् *with उद्* used as an *adv.* carelessly, tumultuously.

उद्भूतविस्मय *m n. f.* (उद्भूत *past part.* of भू *with उद्* to rise, to be produced) one in whom wonder or amazement has been born.

उद्यमभृत् *m. n f* one who is industrious.

उन्नति *f.* loftiness, magnanimity.

उन्माद *m* joy, bloom.

उपकण्ठ *n.* the space near a town or village, or its boundary.

उपकार *m.* a benevolent action, doing good to another.

उपकारिन् *m n f.* benevolent.

उपकृति *f.* doing good to others

उपचय *m.* store, storing, gathering.

उपचित *past part. part.* of चि *with उप*, collected.

उपजनित *past part. pass.* of the causal of जन् *with उप*, produced.

उपनयन { *n.* the ceremony of the investiture with the sacred thread.

उपभोग *m.* enjoyment.

उपयुक्त *m. n. f.* used.

उपरत *m. n. f.* dead, deceased, ceased.

उपरि *adv.* above

उपरितन *m. n. f.* what is above.

उपशम *m.* satisfaction

उपाकृत *m. n. f.* brought

उपायन *n.* a present

उपालभ्य *m. n. f.* blameable, deserving reproach.

उपेत *past pass. part.* of इ with उप, united with, possessing.

उभ *pron.* both

उभय *pron m. n. f.* belonging to both sides

उर्वी *f.* the earth.

उद्धृपी *f.* the name of a serpent-damsel, for some time a wife of Arjuna

उशनस् *m.* name of the preceptor of the *Asuras*

उष् 1st *conj. Parasm.* to burn.

उषस् *f.* the dawn, the goddess of dawn

उष्णम् *adv.* hotly.

उष्णरुचि *m.* the sun.

उष्मन् *m.* warmth, heat.

ऊ.

ऊर्जित *m. n. f.* lofty, excellent, fat, stout.

ऊर्ध्व *m. n. f.* erect, upper.

ऋ.

ऋ 1st *conj. Parasm.* to go.

ऋज् 1st *conj. Ātm.* to acquire, to obtain.

ऋजु *m. n. f.* simple, straight, plain.

ऋण *n.* debt.

ऋत्विज् *m.* a sacrificial priest.

ऋक्षिन् *m.* a name of Indra.

ए.

एकदा *adv.* once.

एकमनस् *m. n. f.* of one mind.

एकरात्र *n.* one night.

एकाकिन् *m. n. f.* alone, solitary.

एकान्त *m. n. f.* invariable.

एकान्तगुण *m. n. f.* one whose property is certain, of an unvarying virtue.

एकान्ततः *adv.* invariably.

एकैक *pron m. n. f.* one by one, each one.

एतादृश *m. n. f.* of this kind

एनस् *n.* sin

ऐ.

ऐक्ष्वाक *m.* a descendant of Ikshvâku.

ऐन्द्र *m. n. f.* belonging to Indra

ऐन्दुष *m.* son of Ilāshā

औ.

औषध *n.* a medicine.

क.

कक्षा *f.* a room, an apartment.

कङ्कण *n.* a bracelet

कच *m.* the hair.

कट *m.* a mat

कण्व *m.* the name of a Rishi

कतिचित् *pron.* several.

कनक *n.* gold.

कन्यका *f.* a daughter, a girl.

कपाल *m. n.* head, skull.

कपिल *m. n. f.* yellowish brown

कम् 10th *conj. Ātm.* to love.

करणीय *n.* what is to be done, work to be got through, a duty

करिन् *m.* an elephant.

करुण *m. n. f.* doleful, lamentable.

करुणापर *m. n. f.* merciful.

कर्कोटक *m.* name of a serpent

कर्ण *m.* proper name.

कर्मपथ *m.* (कर्मन् action, and पथिन् a way) way of action, i. e., the performance of religious ceremonies, &c, as a way to eternal bliss.

कलत्र *n.* wife

कलह *m.* a quarrel [goose.

कलहंसक *m.* a kind of duck or

कला *f.* an art.

कलाप *m.* a bundle, a collection.

कलि *m.* the Kali age, i. e., the age in which the world at present is, being the last and most sinful of the four ages, the principle of evil

कलिङ्ग *m.* name of a country (*in the plur.*)

कल्पान्त *m.* (कल्प *m.* duration of the world and अन्त *m.* the end) the end of the duration of the world.

कल्पित *past part. pass.* of the causal of कृप्, planned, invented.

कवच *m.* name of a person

कविता *f.* learning, poetry.

कष्ट *m. n. f.* distressed.

कष्टं कष्टम् *adv.* woe!

कम् *with वि 1st conj. Parasm* to blow out as a flower, to open

काकुत्स्थ *m.* a male descendant of Kakutstha, Râma.

कात्यायन *m.* name of a great Grammarian.

कादम्बरी *f.* name of a damsel.

कानन *n.* a forest, a grove.

काम *m.* desire.

कामदुह *m. n. f.* one fulfilling any wish.

कामप्रि *m.* one whose desires are fulfilled.

काय *m.* body.

कारय *caus.* of कृ, to cause anything to be done.

कार्तिक्येकादशी *f.* कार्तिकी *f.* belonging to the month of Kârtika, and एकादशी *f.* eleventh) the eleventh day of Kârtika.

कार्पण्य *n.* meanness.

कार्ष्णिक *n.* a bow; *with अधिज्य m. n. f.* one who has his bow strung.

कार्य *m. n. f.* deserving or fit to be done, business, work

कार्यकर *m. n. f.* one who does some business (for another).

कार्यद्वयाकुल *m. n. f.* distracted by having two things to do at one time

कालेय *m.* name of certain giants.

काव्य *n.* a poem.

काश *m. n.* a kind of white flower.

काष्ठलोष्टसम *m. n. f.* (काष्ठ *n.* wood, लोष्ट *m. and n.* a lump of earth, and सम like) like wood and a lump of earth.

काहल *m.* a sound.

किंनर *m.* a certain class of demigods.

किंस्वित् what sort of a thing?

कितव *m.* a rogue, a dishonest person, a swindler.

कियत् *m. n. f.* how much.

किरण *m* a ray of light.

किमीर *m* name of a giant.

किशोरक *m* a cub (as of a lion).

कीर्ति *f*. fame.

कीर्तित *with परि* (from कृत् 10th conj to tell) enumerated.

कु (as prefixed to nouns) bad, censurable

कुक्कुर *m* a dog.

कुञ्जर *m* an elephant

कुटुम्बक *n*. family.

कुट्टिम *m. n.* paved floor, a pavement, मणिकुट्टिम a pavement of crystals

कुडव *m*. a measure of corn.

कुण्डल *n*. an ear-ornament.

कुण्डिनपुर *n*. name of a city, the capital of the Vidarbhas or Berars

कुतूहल *n*. wonder, curiosity.

कुमारक *m*. a young boy.

कुसुद *n*. a night lotus.

कुम्भ *m*. the frontal globe on the upper part of the forehead of an elephant.

कुम्भकर्ण *m*. name of a brother of Râvana.

कुरुक्षेत्र *n*. name of a place where the Kurus fought.

कुल *n*. a family.

कुलज *m n. f.* (कुल and ज from जन्, to be produced) born in a family, of the race of.

कुश *m*. and लव *m*. sons of Râma.

कुसुमपुर *n*. name of a town.

कुल *n*. a bank.

कु 8th conj. *Parasm.* and *Âtm.* to do; *with अङ्गी*, to betake oneself to, to accept; *with*

अवि, to aim at; अधिकृत्य having aimed at, *2 e.*, referring to; *with अप* and *आ*, to remove, *with अलम्*, to adorn, *with आविस्*, to lay bare, to open; *with उप*, to do good; *with तिरस्*, to despise, *with नमस्*, to bow to; *with नि*, to injure, to wrong; *with निस्*, and *आ*, to repudiate, to give up, to forsake; *with प्रति*, to retaliate, to resist, *with वशी*, to conquer

कु 5th conj. *Parasm.* and *Âtm* to kill

कुच्छत्रय *n*. (कुच्छ *n*. a penance, and त्रय three) three penances

कुत् 6th conj. *Parasm.* to cut.

कृत } *n*. the first and best
कृतयुग } or the golden age of the world.

कृतिका *f*. adopted (daughter).

कृतिन् *m. n. f.* one who has accomplished his purposes, good, virtuous.

कृते *ind.* for, on account of.

कृत्न *m. n. f.* whole.

कृपण *m. n. f.* mean, miserly, little-minded.

कृपानिधि *m*. (कृपा *f*. mercy and निधि *m*. store) store of mercy, one very merciful.

कृपालु *m. n. f.* kind.

कृश *m. n. f.* weak, thin.

कुष् 1st conj. *Parasm.* to draw; *with वि* and *प्र*, to make worse, to reduce.

कृषि *f*. husbandry.

कृष्ण *m* the eighth incarnation of Vishnu.

कृष्णपक्ष *m* the dark half of the lunar month [son.

कृष्णवर्मन् *m*. the name of a per-
कृष्णसार *m*. an antelope.

कृष्णसाहाय्य *n*. help of Krishna.

कृ 6th conj Parasm to strew ,
with वि, to scatter

कृ 9th conj. Parasm and Âtm
to kill, to destroy.

कृत् 10th conj to celebrate, to
praise, to glorify.

केयूर *m* an ornament worn
above the elbow.

केश *m*. a hair

केसरिन् *m* a lion.

कैतव *n* fraud, deceit

कोटि-टी *f* a croie.

कोप *m* anger, resentment.

कोशागार *n*. a store house, a
treasure-house.

कौमारक *n*. boyhood. [Kurus

कौरव *m*. a descendant of the

कन्दित *past part.* (used as a
substantive) *n*. a cry.

क्रम 1st conj Parasm. & 4th
conj. Parasm. to walk, to
step; Âtm. to operate, to have
effect; with अति, to step or
go beyond, to part from, to
cross, to transgress; with आ,
to approach, to step or tread
upon, to rise, rise up.

क्री 9th conj. Parasm. and Âtm.
to buy; with निस्, to buy off,
to redeem, to ransom, with
वि, Âtm. to sell.

क्रीडाशैल *m*. (क्रीडा *f*. amusement,

diversion, शैल *m* a mountain)
a pleasure mountain or em-
bankment

कुब् 4th conj Parasm to be en-
raged; with अभि and सम्, to
be angry with [to cry out.

कुश् 1st conj Parasm with वि,

कम् 1st and 4th conj Parasm to
be or become fatigued, to be
exhausted, to be depressed

क्रान्त *past part* of कम्, fatigued,
exhausted, languishing

क्लिद् 4th conj Parasm to be or
become wet or damp

क्लिन्द 1st conj Parasm to lament.

क्लिश् 9th conj. Parasm to tor-
ture, to give pain to

क्लीब *m. n.* neuter, impotent

कथ् 1st conj. Parasm. with उद्,
to boil. [wound.

क्षण, क्षिण् 8th conj. Parasm. to

क्षणध्वंसिन् *m n f* (क्षण *m* a mo-
ment, ध्वंसिन् perishing) perishing
in a moment.

क्षणिकत्व *n* momentariness.

क्षत *past part. pass.* of क्षण्,
wounded.

क्षम् 4th conj. Parasm to forgive.

क्षमिन् *m. n. f.* patient, forbear-
ing. [crease.

क्षय *m*. destruction, ruin, de-

क्षिति *f*. the earth, the ground.

क्षितीश *m*. (क्षिति *f*. the earth)
lord of the earth, a king.

क्षीर *n*. milk.

क्षुद् 7th conj. Parasm. and Âtm.
to pound, to reduce to pow-
der or dust,

छुद् *m n. f.* small, mean.

क्षुब्ध् *9th conj. Parasm.* to agitate

क्षेत्रदेवता *f.* (क्षेत्र *n* a field, देवता *f.* a deity) the deity of a field.

क्षै *1st conj. Parasm.* to pine or waste away.

खं.

ख *n.* the cavities of the human body, as mouth, nose, &c.

खड्गकृष्ट *m n. f.* (खड्ग *m* a sword) one who has drawn out his sword.

खलभुजङ्ग *m.* (खल *m* a villain, भुजङ्ग *m.* a serpent) a serpent in the form of a villain.

खलु *ind* verily

खादिर *m. f.* of a tree named खदिर.

खिद् *7th conj. Ātm, 4th conj. Ātm and 6th conj. Parasm.* to be distressed, to be displeased or offended.

ख्या *2nd conj. Parasm.* to tell.

ग.

गगनमध्य *m. n.* (गगन *n.* the sky, मध्य *m. n.* the middle) the middle of the sky.

गजघटाशत *n.* (घटा *f.* an array, a host, शत *n.* a hundred) a hundred arrays or hosts of elephants.

गजपुंगव *m.* the best of elephants.

गण्डकी *f.* name of a river; गण्डकी-तीर *n.* a bank of the Gandakī.

गण्डस्थल *n.* temples of an elephant.

गतजीवित *m. n f.* dead.

गति *f.* walk, gait, resource, refuge.

गद् *1st conj. Parasm.* to speak.
गदा *f.* a mace.

गन्तुकाम *m n f* desirous to go
गन्धर्वकन्या *f.* the daughter of a Gandharva.

गभीर *m. n. f.* deep, grave.

गम् *with अभि,* to attack; *with प्रति* and उद्, to advance towards.

गरुड *m.* an eagle, the bird of that species used by Vishṇu as his car

गरुडाज्ञा *f.* order or command of Garuda, the enemy of the serpent-race

गर्भ *m* foetus, embryo.

गर्भाष्टम *m. n f.* (गर्भ *m.* conception, and अष्टम eighth) eighth from conception.

गर्ह् *1st conj. Parasm.* and 10th *conj* to think meanly of, to

गल *m.* the throat. [spurn.

गलित *past part.* of गल्, dropped.

गहन *m. n f.* impassable, unpreg-nable, *n.* a wood, a thicket.

गाण्डीव *n.* the name of Arjuna's bow.

गात्र *n.* limb, body.

गावोदक *n.* (गाव *m. n. f.* shallow and उदक *n.* water) shallow water

गान्धर्व *m* a particular form of marriage in which the only thing essential is the mutual consent of the bridegroom and the bride.

गार्हपत्य *m.* a sacred fire kept perpetually by a householder, household duties.

गिर *f.* speech.

गुण *m.* efficacy, advantage.

गुप् 1st conj. *Parasm.* to protect.

गुप्ति *f.* secrecy, protection.

गुरुता *f.* greatness, grandeur, majesty.

गुर्वी *fem.* of गुरु, great, bulky.

गुल्मपाल *m* (गुल्म *m.* a fort) protector or keeper of a fort.

गुह् 1st conj. *Parasm* and *Ātm.* to conceal

गुह् 4th conj *Parasm.* to be greedy for, to covet.

गुह् 1st conj *Ātm.* to think meanly of, to spurn

गृहदेवता *f.* family deity.

गृहमेधिन् *m* the householder who performs domestic rites.

गृ 6th conj *Parasm.* to swallow ; with सम् *Ātm.* to promise.

गृ 9th conj. *Parasm* with सम्, to speak.

गो *m* a bull ; *f.* a cow, speech, the earth.

गोचर *m.* reach, scope.

गोमती *f* name of a river.

गोरोचना *f.* a bright yellow pigment, [together.

ग्रन्थ् 9th conj. *Parasm.* to put ग्रन्थि *m.* a knot.

ग्रह् (गृह्) 9th conj. *Parasm* and *Ātm.* to take ; with अनु, to receive in a friendly manner, to favour ; with नि, to curb ; with वि, to be at war with ; with सम्, to store.

ग्रामणी *m.* the leader or headman of a village.

यावन् *m.* a stone

यत्नै 1st conj. *Parasm.* to become exhausted.

यत्नौ *m.* the moon.

घ.

घण्टिका *f.* a small bell

घर्म *m.* heat

घर्मज *m n f.* produced or caused by heat.

घस् 1st conj. *Parasm* to eat.

घोर *m. n. f.* horrible.

घ्रा 1st conj. *Parasm.* with उप, to smell

च.

चकास् 2nd conj. *Parasm.* to shine.

चक्रवद्गति *m. n. f.* (चक्रवत् like a wheel) one whose movement is like that of a wheel, ever-revolving.

चक्ष् 2nd conj. *Ātm.* to speak ; with आ, to tell ; with वि and आ, to explain.

चङ्क्रमण *n.* moving.

चण्डकौशिक *m.* name of a sage.

चत्वारः *numer. nom. plur.* four.

चन्दन *m. n* sandal wood.

चन्दनमञ्जरी *f* (चन्दन *m.* a sandal tree, मञ्जरी *f.* a blossom, a flower-stalk, a sprout), a blossom, &c., of the sandal tree.

चन्द्रगुप्त *m.* name of a king.

चन्द्रापीड *m.* name of a prince.

चम् 1st conj. *Parasm.* to lick up, to drink ; with आ, to take in a little water into the mouth and drink it as a religious ceremony.

चम्पकपुष्परेणु *m.* (चम्पक *m.* a kind of tree with fragrant flowers, रेणु *m.* pollen) the pollen in the flowers of *champakas*.

चम्पकवन *n.* a collection or grove of *champakas* trees

चर् 1st conj *Parasm.* to go, to stalk abroad.

चरणराम *m.* dymg the feet, the dye of the feet.

चरम *m. n. f.* last.

चरित *past part. pass.* of चर्, practised or done.

चर्चित *past part pass* of चर्च्, besmeared.

चर्मचक्षुस् *n.* (चर्मन् *n.* hide, skin, and चक्षुस् *n.* the eye), the physical eye.

चल् *with प्र* and *वि*, to remove, move aside.

चाटु *m. n.* a pleasing discourse.

चाणक्य *m.* name of a person.

चाण्डाल *m.* a pariah, an outcast.

चारणस्तुत *m. n. f.* (चारण *m.* a bard) praised by bards

चारुदत्त *m.* name of a person.

चारुसर्वाङ्गी *f.* (चारु beautiful, सर्वाङ्ग all limbs) having all limbs beautiful.

चार्वङ्गी *f.* a beautiful woman, a belle.

चि 5th conj. *Parasm.* and *Ātm.* to collect; *with उप*, to grow fat; *with निस्*, to determine, to conclude, *with वि*, to search, to seek, to look for; *with सम्*, to hoard.

चित् 10th conj. *Ātm.* to have life or motion.

चित्रवन *n.* name of a forest.

चित्रालाप *m.* (चित्र *m. n. f.* diversified, and आलाप *m.* conversation) conversation on diverse subjects.

चित्रित *m. n. f.* variegated adorned.

चिरप्रवृत्त *m. n. f.* having long been in practice.

चिराद् *adv.* after a long time.

चूत *m.* a mango tree, *n.* its flower.

चूर्ण *m. n.* dust, powder; चूर्णवत् like dust, to dust.

चेत् *ind.* if.

चेतस् *n.* the heart, intellect, mind.

चैत्र *m.* the first month of the Hindu year.

चैत्ररथ *m.* the country or region of the Gandharvas.

छ.

छद् 10th conj. *with प्र*, to conceal

छन्दस् *n.* a metre [anything.

छल *n.* fraud.

छादन *n.* covering.

छिद् 10th conj. and 7th conj. *Parasm.* and *Ātm.* to cut, to cut off, to divide.

ज.

जक्ष् 2nd conj. *Parasm.* to eat.

जगदात्मन् *m.* (जगत् *n.* the world, and आत्मन् *m.* soul) Soul of the world.

जगन्नाथ *m.* (जगत् *n.* the universe, and नाथ *m.* lord) the Lord of the universe.

जगन्नायक *m.* (जगत् *n.* the universe, नायक *m.* the lord) the Lord of the universe.

जघनार्ध *n.* (जघन *n.* the hip, the hinder part of anything, and अर्ध half) the latter or hinder part.

जङ्घा *f.* the thigh.

जटा *f.* matted hair.

जटिल *m. n. f.* besmeared with, mixed with

जड *m. n. f.* inanimate.

जन् with सम्, to be born, to flourish.

जनमेजय *m.* the name of the son of Parikshit, grandson of Arjuna.

जनय *causal* of जन्, to cause, to bring about, जनयितुम् *inf.*

जनार्दन *m.* a name of Krishna.

जन्तु *m.* a creature

जन्मभाज *m. n. f.* one who is born, *m.* a man

जन्मान्तर *n.* (अन्यजन्म जन्मान्तरम्) another birth.

जप् 1st *conj.* *Parasm.* to pronounce in a low voice, to mutter (as prayers). [shasa.

जम्बुमालिन् *m.* name of a Râk-जय *m.* victory, triumph.

जयावह *m. n. f.* that which brings victory. [awake.

जाष्ट्र 2nd *conj.* *Parasm.* to be जाड्य *n.* dullness

जात *n.* a collection.

जातकर्मन् *n.* birth-ceremony.

जातवेदस् *m.* fire

जानंतपि *m.* son of Janamtapa.

जाहु *n.* the knee.

जाया *f.* wife, woman.

जाह्नवी *f.* the Ganges

जीवन *n.* livelihood.

जीवनाशा *f.* (जीवन living, life, आशा *f.* hope, desire) desire for living.

जीवलोक *m.* the world of living beings, this world

जीवित *n.* life

जीवितलघूकृत *m. n. f.* disgraced or degraded by life or by continuing to live.

जृम्भ् with सम् and उद् 1st *conj.* *Âtm.* to endeavour, to attempt, to accomplish.

जू 1st, 4th, and 9th *conj.* *Parasm.* and 10th *conj.* to grow old, to waste away, to wear out.

जैन *m.* follower of Jina, a person belonging to the Jain sect.

ज्ञा (जा) 9th *conj.* *Parasm.* and *Âtm.* to know, with अद्, to permit, with अभि, to recognize.

ज्ञानमार्ग *m.* (ज्ञान *n.* knowledge, मार्ग *m.* a way) the knowledge of God as a way to eternal bliss.

ज्वल् 1st *conj.* *Parasm.* to blaze, to burn, to be ardent, to glow

त.

तक्ष् 1st *conj.* *Parasm.* to pare to chop, with सम्, to cut to pieces, to wound, to hurt by words.

तट *m. n. f.* bank, margin.

तत *m.* a fond name for any relative (a child or father).

तत्त्ववेदिन् *m. n. f.* one who knows the truth or real philosophy.

तदीय *m. n. f.* belonging to him.

तद्वन् *adv.* like that, in the same manner.

तद्विषयक *m. n. f.* concerning him
तन् *8th conj. Parasm* and *Ātm*
to stretch; to spread, as a
sacrifice, *v e*, to perform it,
with प्र, to spread

तनय *m* a son.

तनु-तन् *f* body.

तन्तु *m* a thread.

तन्त्री *f.* a musical instrument,
lute

तन्द्रय *den* or *nom. verb* (from
तन्द्रा *f.* laziness or stupor)
to be lazy

तन्मध्ये (तद् and मध्ये) in the midst
of it.

तप् *1st conj. Parasm* to perform
religious austerities

तप् *4th conj. Ātm with सम्*, to
be pained or afflicted

तपन *m* an oppressor

तपोधन *m* one whose peniten-
tial virtues are his riches,
an ascetic

तप्त *4th conj. Parasm* to be dis-
tressed

तरी *f.* a boat.

तर्ज् *1st conj. Parasm.* and *10th
conj. Ātm* to threaten, to me-
nace, to reprove

तादृश् *m. n. f.* like that, in that
manner

ताप *m* heat.

ताय् *1st conj. Ātm* to spread.

तार *n.* a shrill sound; *m. n. f.*
shrill.

तावत्कालम् *adv.* for so long, a time
तावद् *adv.* during that time, in
the meanwhile.

तिग्म *m. n. f.* austere, severe.

तिथि *f* a day of the month

तिमिर *m. n.* darkness, dark.

तिर्यच् *m* a lower animal, *m. n.*
f horizontal, sideways.

तीर्थोदक *n.* (तीर्थ *n.* a holy thing,
such as a river, and उदक *n.*
water) holy water.

तुष्टुल *m n f* violent, tumultuous.

तुरग *m* a horse.

तुरासाह् *m* a name of Indra.

तूर्णम् *adv* quickly.

तृणराजफल *n.* (तृणराज *m.* a palm-
tree) a fruit of the palm-tree.

तृप् *4th conj. Parasm.* to be gia-
tified or satisfied

तृष् *4th conj. Parasm.* to feel
thirsty. [ness.

तृष्णा *f.* thirst, greed, covetous-

तृह् *7th conj. Parasm.* to kill, to
destroy.

तेजस्विन् *m. n. f.* brilliant, splen-
did, bright, spirited

तोय *n* water.

त्याग *m.* giving alms, charity.

त्रय *n* a collection of three

त्रस् *1st and 4th conj. Parasm.*
to tremble, to be afraid; *with
सम्*, to be afraid.

त्राण *n* protection.

त्रिः *adv.* thrice.

त्रिवर्ग *m.* collection of three, viz.

Dharma or religious merit,

Artha or wealth, and *Kāma*

desires, or fulfilment of desires.

त्रिविष्टपास्थान *n.* (त्रिविष्टप *n.* heaven, आस्थान *n.* assembly) the heavenly assembly, the assembly of the gods

वुद् *4th* and *6th conj. Parasm.* to break, to snap.

त्रेता *f.* the second or silver age of the world

त्रैलोक्य *n.* the three worlds.

श्रम्यन्क *m.* an epithet of Rudra, S'iva

त्विष् *f.* light, splendour, brightness

द.

दंश् *1st conj Parasm.* and *10th conj. Âtm.* to bite, to sting

दंष्ट्रा *f.* a jaw, a fang

दंष्ट्रिन् *m.* an animal having sharp teeth, a snake.

दक्षिण *m n f pron* southern.

दक्षिणीय *m. n. f.* deserving of *dakshinâ.*

दत् *m.* a tooth.

दत्त्वा *absol.* of दा 'to give,' having given.

दद् *1st conj. Âtm.* to give.

ददत् *pres. part.* of दा, to give.

दधि *n.* curdled milk.

दन्त *m.* a tooth.

दन्दशक *m.* a snake.

दमयन्ती *f.* name of a woman, the wife of Nala

दम्पती *m. du.* wife and husband

दम्भ *m.* hypocrisy.

दय् *1st conj. Âtm.* to have compassion.

दयालुत्व *n.* kindness.

दरिद्र *m. n. f.* poor.

दरिद्रा *2nd conj Parasm.* to be poor.

दर्प *m.* pride. [to tear

दल् *1st conj. Parasm* to buist,

दशन *m* a tooth

दशम *m. n. f.* tenth

दशा *f.* state, condition.

दह् *1st conj. Parasm* to burn

दा *3rd conj Parasm.* and *Âtm* to give

दा *2nd conj Parasm* to cut

दानव *m* a demon

दारक *m* a male child, son.

दाव *m.* a forest conflagration, a forest.

दाशरथि *m* son of Das'aratha

दिगन्त *m* the end of the quarters, countries in all directions.

दिग्विजय *m* (दिश् *f.* quarter, विजय *m* conquest) conquest of the quarters, or of all regions.

दिदृक्षु *m n. f.* desirous of seeing.

दिनेदिने *adv.* every day, day by day.

दिव् *f* a day, heaven.

दिवा *ind adv.* by day.

दिव्य *m. n f.* celestial, beautiful.

दिव्याश्रमपद *n.* (दिव्य, आश्रमपद *n.* hermitage) beautiful hermitage.

दिश् *f.* direction, quarter.

दिह् *2nd conj Parasm.* and *Âtm* to besmear.

दीक्ष् *1st conj. Âtm.* to consecrate and thus fit oneself for performing a sacrifice.

दीन *m. n. f.* poor, needy, afflicted, helpless.

दीनबन्धु *m* (दीन, बन्धु *m*. brother)
brother of those that are poor

दीनार *m*. a particular coin (Roman).

दीप् *4th conj. Ātm.* to shine

दीपक *m. n. f.* that which lights up.

दीप्ति *f.* splendour.

दीर्घम् *adv.* for a long time, long, deeply.

दु *5th conj. Parasm.* to give pain to, to tease, to afflict.

दुःखपीडित *m. n. f.* afflicted with pain.

दुःखभाज् *m n f.* one who suffers pain, unhappy.

दुःखसंताप *m.* (दुःख, संताप *m* heat)
heat of pain, sorrow, affliction.

दुःखित *m. n. f.* afflicted

दुग्ध *n* milk.

दुरन्त *m n. f.* whose end is difficult to be reached, infinite.

दुराप *m. n. f.* difficult to obtain.

दुरुक्त *n.* improper words, words not well spoken.

दुर्ग *n.* a place beset with difficulties and inaccessible.

दुर्गत *m n. f.* distressed, miserable.

दुर्दम *m. n. f.* difficult to be controlled or put down.

दुर्धर्ष *m. n. f.* inaccessible, unapproachable.

दुर्नीति *n.* an evil or imprudent act.

दुर्बुद्ध *m. n. f.* difficult to be understood, obscure

दुर्मुख *m. n. f.* one who has a bad mouth, one who speaks evil.

दुर्योधनभीमसेनौ *m. dual* दुर्योधन and भीमसेन (comp.)

दुर्विदग्ध *m. n. f.* vainly proud of one's learning.

दुर्विनीत *m. n. f.* rude.

दुष्कृत *n* a wicked deed, wickedness, sin.

दुष्ट *m. n. f.* wicked.

दुस्तर *m. n. f.* difficult to be surmounted, insurmountable.

दुह् *2nd conj. Parasm. and Ātm.* to milk.

दु *4th conj. Ātm.* to be pained

दृ *6th conj. Ātm. with आ,* to pay respect to, to regard.

दृढ *m n f* firm, strong

दृप् *4th conj. Parasm.* to be proud.

दृश् *f* sight, an eye

दृ *9th conj. Parasm.* to tear.

देव *m n. f.* shining.

देवकी *f* mother of Krishna.

देवक्षेत्र *n.* the land of the gods.

देवता *f.* a deity.

देवशुनी *f* the bitch of the gods

देवेज् *m. n. f.* worshipper of gods

देश *m.* a country.

देहिन् *m* he who has a body, man,
m n f. embodied, having a body.

दै *1st conj. Parasm. with अव,* to purify, to cleanse

दो *4th conj. Parasm. with अव,* to cut, to cut off.

दोष *m.* censure or calumny.

दोषन् *m n.* an arm.

दोहनकाल *m* (दोहन *n.* milking,
काल *m.* time) time of milking

दौर्बल्य *n.* weakness.

दौर्मन्त्र्य *n.* bad or evil counsel.

- द्युति *f* complexion.
 युञ्ज *n*. wealth
 द्यौ *f*. heaven.
 द्रविण *n*. wealth, money.
 द्रव्य *n* a thing.
 द्रु 1st conj *Parasm.* to run.
 द्रोण *m* proper name.
 द्वय *n* a collection of two.
 द्वयी *f* two-fold.
 द्वाःस्थ *m n. f.* door-keeper.
 द्वापर *m* the third age of the world
 द्वार *n*. door.
 द्वारपाल *m*. a porter, a doorkeeper.
 द्विगुण *m. n f.* two-fold.
 द्विजन्मन् *m.* (द्वि two, जन्मन् *n*. birth) one who has two births, one belonging to any of the first three castes, a Brāhmaṇa
 द्विजिह्व *m.* (जिह्वा *f* tongue) one who has two tongues, a serpent.
 द्विजोत्तम *m*. one who is best among Brāhmaṇas. [to hate
 द्विष् 2nd conj. *Parasm.* and *Ātm*
 द्विष् *m*. an enemy.

ध.

- धनाशा *f*. desire for wealth.
 धनुर्ज्या *f*. (ज्या *f* the string [of a bow]) the string of a bow
 धमनी *f*. a pipe.
 धराधिप *m.* (धरा *f*. the earth, अधिप *m*. a lord) lord of the earth, a king.
 धरित्री *f* the earth.
 धर्मदूषण *m. n. f.* one who contaminates or violates what is right

धर्मषष्ठंशभाग *m*. one-sixth part of religious merit as a share.

धर्मसूत्रकार *m* (धर्म *m*. law, सूत्र *n*. an aphorism) one who composes aphorisms on law, a writer on law.

धा 3rd conj. *Parasm.* and *Ātm.* to hold, to put, with अन्तर, to hide or conceal; with अपि or पि, to shut, with अव, to attend, with उप and सम्, to join, to cause to attain, with नि, to place, to keep; with परि, to wear, with पुरस्, to make, one a family priest, with वि, to execute, to do, to command (as in religious works), with सम्, to make peace with, to put or lay on, to fix on

धात्री *f* a nurse

धामन् *n*. lustre, glory.

धारा *f* continuous flow as of water, edge.

धि 6th conj *Parasm.* with सम्, to make peace with.

धिक *ind.* lie upon'

धी *f*. intellect

धीवर *m*. a fisherman.

धु or धू 5th conj *Parasm.* and *Ātm.* to shake.

धुर *f*. a yoke.

धृ 1st & 9th conj. *Parasm* and *Ātm* and 6th conj *Parasm.* to shake, to set in motion, to agitate.

धू [धृन्] 10th conj. with वि, to shake.

धूप 1st conj. *Parasm* to heat.

धूप *m*. incense.

धूर्त *m*. a rogue.

धूसर *m. n. f.* dirty, dust-coloured.

वृ *with अव*, 10th *conj* or *causal*, to know exactly, to resolve.

वृ *with उद्*, to draw out, to save

वृष् 5th *conj* *Parasm.* to dare, to brave

वे 1st *conj* *Parasm.* to suck, to drink

वैर्यधन *m n. f* (वैर्य *n* courage, fortitude) one whose wealth is fortitude.

ध्मा 1st *conj. Parasm.* to blow

ध्यै 1st *conj. Parasm* to contemplate or meditate upon, *with अनु*, to contemplate, to meditate.

ध्रुवम् *adv* certainly.

ध्वन् 1st *conj. Parasm.* to sound.

न.

नक *m.* a crocodile.

नगेन्द्र *m.* the lord of mountains, the mountain Himālaya.

नद् 1st *conj Parasm.* to sound, to roar, to thunder.

नन्द् *with अभि*, to hail, to welcome.

नन्द *m* name of a royal race, an individual of it

नम्र *m. n f* humble.

नरक *m n.* hell.

नरेन्द्र *m.* a king.

नर्मदा *f* name of a river

नलतुल्याकृति *m n. f* (नल *m*, तुल्य *m. n. f* like, and आकृति *f* form) having the form of Nala.

नलरूपधारिन् *m. n. f* (नल, रूप *n.* form, and धारिन् assuming) one who has assumed the form of Nala.

नलिनी *f* a lotus plant.

नवमी *f.* ninth day of the fortnight.

नवीन *m n f* new.

नश् *with वि*, to perish.

नश्वर *m n f.* perishable

नस् *f.* the nose.

नह् 4th *conj Parasm.* and *Ātm with सम्*, to prepare oneself, to make oneself ready

नाना *ind* different, many

नारद *m* name of a Rishi

नारायण *m* name of V.ishṇu

निःशान *pres part* of शो (2nd *conj Ātm Vedic*) *with निस्*, sharpening.

निःशुक *m n f* powerless

निःश्रेयस *n* final beatitude.

निज् 3rd *conj. Parasm.* and *Ātm* to purify; *with अव*, to wash

निज *m. n f.* one's own (relations)

निष्ज् 2nd *conj Ātm.* *with प्र*, to wash

नितराम् *adv* greatly, 'excessively.

नित्य *m. n f* eternal, constant

नित्यकर्मन् *n* daily religious performance. [mer

निदाघ *m* the hot season, summer

निधन *n.* death, destruction.

निनाद *m.* sound, noise

निन्दित *past part pass.* of निन्द्, censured, censurable.

निपद्यमान *pres. part.* of पद् *with नि*, lying down.

निविड *m. n. f* without interstices, dense.

नियतम् *adv.* verily.

नियति *f.* destiny.

नियोक्तु *m.* one who binds or ties

नियोगिन् *m.* a minister, an officer.

निरर्थक *m. n. f.* useless, vain

निरन्तरम् *adv.* without interval, closely.

निरभिभवसार *m. n. f.* "having the highest excellence" (Prof Benfey), where there is no contempt, respectful.

निरय *m.* hell.

निरस्त *past part pass* of अस् to throw *with* निर्, dispersed

निराहार *m. n. f.* not having eaten, fasting

निर्वृणता *f.* cruelty.

निर्जन *m. n. f.* tenantless, lone-some

निर्जर *m.* a god.

निर्दय *m. n. f.* wicked.

निर्देश *m. n. f.* ten days old (a child)

निर्धन *m. n. f.* without wealth, poor.

निर्भर *m. n. f.* filled with, full of.

निर्व्याजता *f.* truth, reality

निवर्तन *n.* desisting, abstaining, abstinence.

निश *f.* night.

निषधेश्वर *m.* lord or king of a country named Nishadha

निष्ठाशून्य *m. n. f.* (निष्ठा *f.* fixity, शून्य *m. n. f.* void) void of fixity, unsteady

निष्फलता *f.* fruitlessness.

निसर्ग *m.* nature.

नी *with* उप, to perform the cere-

mony of the investiture with the sacred thread.

नीच *m. n. f.* mean, low, in a low position

नीचग *m. n. f.* resorting to a low man, possessed by a humble man; flowing down a sloping ground.

नीचैः *adv.* down, below.

नीतिनिपुण *m. n. f.* (नीति *f.* politics or prudence, निपुण *m. n. f.* proficient) proficient in politics, or very prudent.

उ *2nd conj* Parasm to praise.

उ *ind* a particle showing doubt or guess

नूनम् *ind* certainly, verily.

नूपुर *m.* an ornament worn on the ankle, an anklet

नृषद्वर *m. n. f.* living among men, fixed to one place.

नेमि *f.* the circumference of a wheel.

नैपुण्य *n.* skill

नैषध *m.* king of a country named Nishadha, Nala.

न्यायप्रवृत्त *m. n. f.* (न्याय *m.* justice, uprightness, प्रवृत्त *past part* of वृत् *with* प्र to proceed) one whose conduct is just or upright.

न्यायवादिन् *m. n. f.* (न्याय *m.* what is right) one who speaks what is right.

न्याय्य *m. n. f.* just, right, proper.

प.

पङ्क्ति *f.* a line, a row.

पञ्च *numer. nom. and acc. plur*
five. [to read.

पठ् *1st conj. Parasm* to repeat,

पठ्यमान (*pres part. pass* of पठ्
to recite or read) what is being
recited

पण् *1st conj* to praise, to bet or
stake at play, to gamble

पत् *with अभि*, to jump towards ;
with प्र and *उद्*, to fly, to fly into

पतङ्गच्च्त् *adv* like moths

पतञ्जलि *m.* name of the author
of a great grammatical work
called the Mahābhāṣya

पतन *n* falling, falling from vir-
tue, depravation, ruin

पति *m.* master, husband

पतित *m. n. f* sinful, apostate

पथः (*ablative sing.* of पथिन् *m.*
road) from the way

पथिन् *m.* a path, a way

पथ्य *n.* what is wholesome or
salutary.

पट् *4th conj.* *Ātm* to drop, to be
dislocated, to fall ; *with प्रति*,
to know or understand, to ac-
cept, to do, to practise, to
attain ; *with सम्*, to become,
to amount to ; *causal with*
प्रति, to think, to consider, to
set forth, to prove, to make
over, to give ; *causal with सम्*,
to strike a bargain.

पद् *m* the foot.

पद *n* a footstep.

पदवी *f.* a road, a way.

पदार्थ *m.* a thing, an object.

पद्धति *f.* a way, a mode.

पद्म *n* a lotus that blooms by

पन् *1st conj* to praise [day

पपी *m* the sun, a protector.

पर *pron m n f* other, belong-
ing to another or the other
party

पर *m n* the highest thing, God

परंपरा *f* a line, a row, a succes-
sion

परम् *conj* but

परमेश्वर *m* the Supreme ruler of
the Universe, God

परमेष्ठिन् *m* the god Brahmā.

परायण *n* object of attention or
devotion

परार्थघटक *m. n f* one who brings
about the good of others

परासु *m n. f.* dead.

परिक्षित् *m.* son of अभिमन्यु and
grandson of अर्जुन.

परिचर्या *f.* service, attendance
on, worship.

परिचारक *m* an attendant.

परिजन *m* an attendant, a ser-
vant.

परिणत *m. n f* old, advanced

परित्यक्त *past part. pass.* of त्यज्
with परि, abandoned.

परित्याज्य *m n f. pot part* of
त्यज् *with परि*, deserving to be
abandoned.

परिपन्थिन् *m. n f.* one who stands
in the way or obstructs ; तत्प-
रिपन्थिनी *f.* standing in its way.

परिपाक *m.* becoming mature,
maturity.

परिपुष्ट *past part.* of पुष् *with परि*,
scorched, burnt.

परिभ्रष्ट *past part of भ्रंश् with परि*,
deprived of, fallen, depraved

परिवर्तन *n* change. [ing

परिवर्तिन् *m n f* turning, chang-

परिवार *m*. retinue

परिवृद्ध *m*. a master, owner

परिवेष *m*. one who distributes
food at the table.

परिव्राज् *m* a recluse

परिष्वङ्ग *m* embrace

परिसमाप्ति *f* end, accomplishment.

परिताप *m* pain, affliction.

परोपकार *m* a benevolent deed

पर्जन्य *m* rain

पर्यगृकृत *m n f* one round whom
fire has been carried. Fire is
carried round the victim be-
fore it is slaughtered

पर्याप्तम् *adv.* fully, to one's heart's
content.

पर्वत *m* the name of a sage.

पलायमान (*pres part. of अय् 1st*
conj *Ātm* to go, with परा,
the रा being changed to ला)
running.

पलाश *m*. a kind of tree.

पल्लव *m, n* a tender leaf

पा 2nd *conj* *Parasm* to protect

पात *m* falling, fall.

पातित (*past part pass.* of the
causal of पत्) thrown.

पात्र *n* a fit object (of charity).

पान्थ *m* a traveller.

पापकृत् *m. n. f.* (पाप *n* sin, and
कृ to do) one who has com-
mitted sin.

पापहर *m. n. f.* one who takes
away sin.

पारयिष्युतम *m n. f* able in the
highest degree to accomplish
anything

पारिक्षित *m* son of Parikshit

पार्थ *m* son of पृथा, name of the
Pândavas

पावक *m* fire. [holy

पावन *m n. f.* purifying, pure,

पाश *m* a net, a snare.

पिञ्जर *m n* a yellow-red powder

पिण्डद *m. n. f.* one who gives a
morsel of food

पिण्डालक्तक *m* a red dye

पिनाकिन् *m* a name of S'iva

पिशुन *m n. f.* malicious

पिशुनता *f.* malice

पिष् 7th *conj.* *Parasm.* to grind.

पीडाकर *m. n. f.* that which
gives pain

पीयूष *n.* nectar.

पुंस् *m.* a man.

पुण्डरीक *m.* a proper name, a
lotus flower.

पुण्यकृत् *m. n. f.* (पुण्य *n.* merit
and कृ to do) meritorious.

पुण्यपुरुष *m* a holy or virtuous
man

पुनरुक्तभूत *m. n. f.* (पुनरुक्त repeat-
ed or repetition, and भूत be-
come) like a repetition.

पुनर्भू *f.* a widow remarried.

पुर *f.* a town.

पुरंधि *m.* name of a deity.

पुरद्वार *n.* the gate of a city.

पुरस् *ind.* in front, to the front.

पुरस्तात् *adv.* before, in front.

पुरोधस् *m.* a family priest.

पुरोहित *m.* a family priest, a
chaplain.

पुष् 9th conj. *Parasm.* to nourish
 पुष्कर *m.* a proper name.
 पुष्टि *f.* nourishment
 पुष्पमित्र *m.* name of a king
 पुष्पस्रज *f.* (पुष्प *n* and स्रज *f.* a
 garland) a garland of flowers
 पुष्पिणी *f.* having flowers, fruitful.
 पू 9th conj. *Parasm.* and *Ātm*
 to purify
 पूर्ण *past part. pass* of पू, filled,
 full
 पूर्णपात्र *n.* a present given to
 servants and others on joyful
 occasions
 पूर्व *m n f pron.* former, previous,
 eastern.
 पूर्वरात्र *m* (पूर्व *prior*, रात्रि *f.* the
 night) the prior or first part
 of the night [day
 पूर्वाह्न *m.* the first part of the
 पृ or पू 3rd conj. *Parasm.* to fill
 पृच् 1st & 7th conj. *Parasm.*, 2nd
 conj. *Ātm.* and 10th conj.
 with सम्, to come in contact,
 to associate.
 पृत् *f.* an army.
 पृथग्जन *m.* a low person, a mean
 fellow.
 पृथु *m. n. f.* large, great.
 पू 9th conj. *Parasm.* to fill.
 पौराणिक *m* one who reads and
 explains the Purāṇas.
 पौरुष *n* manliness, prowess.
 पौर्णमासी *f.* the day of the full
 moon.
 प्रकृति *f.* disposition; *plur.* sub-
 jects, people, ministerial offi-
 cers.

प्रकृष्ट *m n. f.* magnificent, great.
 प्रचण्ड *m. n f* hot, fierce, violent
 प्रचार *m.* progress, prevalence.
 प्रच्युत *past part* of च्यु to fall
 with प्र.
 प्रजापति *m* the god Brahmā
 प्रजापशुकाम (प्रजा *f* progeny, पशु
m cattle, and काम *m.* wish)
 one wishing for progeny and
 cattle
 प्रजापीडनज *m n f* (प्रजा *f* sub-
 jects पीडन *n* oppression and
 ज from जन् arising) arising
 from the oppression of the
 subjects.
 प्रणिहित *past part pass.* of धा
 with प्र and नि, placed; सम्प्र-
 कप्रणिहित well-disposed, well-
 controlled.
 प्रतापनिधि *m* (प्रताप *m.* heat) store
 of heat
 प्रतिकार } *m.* help against an
 प्रतीकार } evil, a remedy.
 प्रतिनिविष्ट *m n. f.* inveterate, ir-
 remediable, self-willed, obsti-
 nate, perverse.
 प्रतिपक्ष *m.* an enemy.
 प्रतिबिम्ब *n.* an image reflected
 as in a mirror.
 प्रतिषिद्ध *past part pass.* of सिध्
 with प्रति, forbidden, prohi-
 bited.
 प्रतिहारी *f* a female door-keeper.
 प्रत्यग्र *m. n. f* or *adv.* recent,
 fresh.
 प्रत्यच् *m n. f.* western.
 प्रत्यहम् *ind.* (प्रति every, अहन् *n.*
 day) every day.

प्रत्युज्जीवन *n* restoring to life again, revival.

प्रत्युत्पन्नमति *m. n. f.* (प्रत्युत्पन्न *past part* of पद् *with* प्रति and उद्) ready-witted, quick, sharp

प्रत्यूष *m.* dawn, daybreak.

प्रदीप्त *past part.* of दीप् to shine *with* प्र, shining brightly.

प्रदेश *m.* a region.

प्रयुन्न *m* the god of love.

प्रधी *m. n. f.* keen, acute, talented.

प्रपन्न *m. n. f.* (*past part.* of पद् *with* प्र), one who has submitted or surrendered himself.

प्रभवितृ *m.* a great lord.

प्रभात *m. n. f.* (*past part.* of भा *with* प्र), disappeared (as darkness) and appeared (as light); *n* daybreak.

प्रभाव *m.* prowess, greatness.

प्रमति *m.* name of a man.

प्रमद्वरा *f.* name of a woman.

प्रमाण *n.* measure, extent.

प्रमाद *m.* a mistake.

प्रयाण *n* starting, march [प्र, used.

प्रयुक्त *past part pass.* of युज् *with*

प्रवासिन् *m.* a traveller.

प्रवृत्त्युपलब्धि *f.* (प्रवृत्ति intelligence, and उपलब्धि getting) getting intelligence.

प्रवर्जित *past part.* of व्रज् *with* प्र, exiled or turned a recluse.

प्रसन्न *past part.* of सद् *with* प्र, pleased, propitious.

प्रसव *m.* anything that is produced, produce, fruit or product.

प्रागल्भ्य *n.* boldness.

प्राच् *m. n. f.* eastern.

प्राण *m* (*plural*) life.

प्राणाघात *m* destruction of life

प्रादुस् *adv* or *prep* (used with *verbs*) visible, manifest

प्रान्त *m.* border

प्रापितवत् *past part. act.* of the *caus.* of आप् *with* प्र, having made to get, having given

प्राप्तकाल *m. n. f.* (प्राप्त *past part.* of आप् *with* प्र, arrived, and काल *m* time) that whose time has arrived, suited to the occasion.

प्रायस् *ind* mostly, in most cases, generally.

प्रार्थना *f* seeking

प्रियदर्शन *m. n. f.* one with a pleasing look. [पा.

प्रियशर्मन् *m.* name of a Brâhma-

प्रियसंवास *m.* (संवास *m.* dwelling together) dwelling together of beloved persons, the company of beloved persons

प्री 9th conj. *Parasm.* and *Âtm.* to love, to please.

प्रीत *past part pass* of प्री, pleased.

प्लवंगम *m.* a monkey.

पुष् 1st & 9th conj. *Parasm.* to burn.

प्सा 2nd conj. *Parasm.* to devour.

फ.

फण् 1st conj. *Parasm.* to go.

फल् 1st conj. *Parasm.* to be crowned with success, to bear fruit.

फलग्रहि *m. n. f.* one who gathers the fruit or is benefited by a certain course.

फलमूलादि *m. n. f.* (मूल root)
fruits, roots, and others.

फूत्कार *m* sobbing.

ब.

बहु *m* a boy.

वत *ind. particle* implying surprise, sorrow, &c.

बन्ध् *9th conj. Parasm.* to tie, to fasten.

बन्धन *n* restraint, imprisonment.

बल *n.* an army.

बहिरुपाधि *m.* (उपाधि *m.* an attribute, a peculiarity, environment) outward attributes, peculiarities, or environment

बहिस् *adv.* out.

बहु *adv.* highly, much.

बहुविध *m. n. f.* of various sorts.

बाणजाल *n* (जाल *n* a collection) a number or multitude of arrows.

बाणपथ *m* (पथिन् *m* a way) the way or range of an arrow

बाणवृष्टि *f.* (वृष्टि *f.* shower) shower of arrows.

बालातप *m* morning sun-shine.

बालिका *f.* a girl

बाष्प *m* a tear.

बाहुक *m.* the name of Nala disguised as a charioteer

विभीषण *m* name of a brother of Râvâṇa and ally of Râma.

बुद्धिलक्षण *n.* (बुद्धि *f.* talent, लक्षण *n.* a sign) a sign of talent

बुभुक्षित *m n. f.* hungry.

बृहद्रथ *m.* name of a king of Magadha, father of Jarâsaṁdha

बोध *m.* awaking.

ब्रह्मन् *n.* the Divine Cause and Essence of the Universe; *m.* a sacrificial priest whose duty it is to exercise a general superintendence over the performance.

ब्रह्मवर्चसिन् *m n. f.* illumined by the Vedas, possessing the splendour conferred by the practice of the Vedic rites

ब्रह्मादि *m* (ब्रह्मन् *m* and आदि beginning) the god Brahmâ and others.

ब्राह्म *m.* a particular form of marriage in use among Brâhmaṇas

ब्रू *2nd conj. Parasm.* and Âtm. to speak.

भ.

भक्तिमार्ग *m.* (भक्ति *f.* love, devotion and मार्ग *m.* a way) devotion to or love of God as a way to eternal bliss

भग *m.* name of a deity, luck, prosperity.

भग्न *past part. pass.* of भञ्ज्, destroyed, broken down, run away (from the field).

भञ्ज् *1st conj. Parasm.* and Âtm. to take, to resort to; *with* वि, to divide; *with* सम् and वि, to admit to a share, to bestow upon.

भञ्ज् *7th conj. Parasm.* to destroy, to break.

भट *m.* a soldier.

भण् *1st conj. Parasm.* to speak

भयाक्रान्त *m. n. f.* (आक्रान्त *past part. pass.* of क्रम् *with* आ, overtaken, overcome) overcome by fear

भव *m.* the world, worldly existence

भवन *n.* a house.

भवितव्यता *f.* fate, destiny

भा *2nd conj. Parasm.* to seem, to appear, to shine

भाग *m.* division

भागधेय *n.* lot.

भाग्ययोग *m.* (भाग्य *n.* luck, good fortune, योग *m.* accession) the accession of good luck or fortune.

भाज् *10th conj. with* सम् *and* वि, to admit to a share, to bestow upon

भातु *m.* the sun

भातुमती *f.* wife of Duryodhana, the eldest son of Dhritarâshtra

भार्गव *m.* name of a Rishi.

भाव *m.* a thing. [answer

भाष् *1st conj. Âtm. with* प्रति, to

भाष्यकृत् *m.* the writer of a Bhâshya or explanatory discourse, a commentator.

भास्कर *m.* the sun

भित्ति *f.* a wall

भिद् *7th conj. Parasm. and Âtm.* to split.

भिन्न *m. n. f.* different.

भी *3rd conj. Parasm.* to fear.

भीषण *m. n. f.* dreadful

भुक्ति *f.* possession, enjoyment

भुज् *7th conj. Parasm.* to enjoy; *Âtm.* to dine, to eat.

भुजंगम-भुजग *m.* a cobra, a serpent.

भू *f.* the earth.

भू *with* अभि, to overcome; *with* परि, to despise, to treat contemptuously.

भूतसमागम *m.* coming together or union of animals or beings.

भूरि *m. n. f.* much

भूष्यु *m n f* about to become

भृ *3rd conj. Parasm. and Âtm.* to support, to bear.

भृश *m n f* much, mighty

भेक *m.* a frog. [joyment(-री *f.*).

भोगकर *m n f* producing enjoyment, तृष्णा *f.* thirst) thirst for worldly enjoyment

भंश् *1st conj. Âtm. and 4th conj. Parasm.* to fall

भ्रम् *1st and 4th conj. Parasm.* to wander, to revolve.

भ्रस्ज् *6th conj. Parasm. and Âtm.* to bake, to scorch

भ्राज् *1st conj. Âtm.* to shine

भ्राश् *1st conj. Âtm.* to shine.

भ्रू *f.* an eyebrow.

भ्र्लाश् *1st conj. Âtm.* to shine

म.

मघवन् *m.* a name of Indra.

मङ्गल *n.* welfare, prosperity, what is holy, anything fortunate or auspicious

मङ्गलकाल *m.* (मङ्गल *n.* and काल *n.*) an auspicious occasion.

मङ्गलप्रदीप *m.* an auspicious lamp.

मञ्जु *m n. f.* agreeable, sweet.

मण्डन *n* decoration or ornament.

मण्डप *m* a temporary hall erected on festive occasions, a shed, an enclosure.

मण्डल *n* an orb, a circle.

मत *n* opinion, advice, counsel

मत्त *past part* of मद्, intoxicated

मथिन् *m* a churning handle

मदर्थे *adv.* for me.

मद्य *n* a spirituous liquor.

मधुपर्क *m.* an offering of honey, curdled milk, &c, to a guest on his arrival

मधुरम् *adv.* sweetly

मधुलिङ्ग *m.* a black bee.

मध्यम *m n f.* middle, *n* waist

मध्याह्न *m* (मध्य middle, and अहन् *n.* day) midday, noon.

मन् *with* अव, to disregard.

मनस्विन *m n. f.* intelligent

मनुज *m.* a man.

मनुजन्मन् *m.* (मनु *m.* one of the progenitors of men) one born of Manu, a human being, a man.

मनोरथ *m* wish, desire.

मन्त्र *10th conj. Ātm.* to hold a consultation, to consult

मन्त्राक्षर *n* a syllable of a holy or Vedic verse.

मन्थ् *9th conj. Parasm.* to churn.

मन्दता *f.* dullness, withered condition.

मन्दभाग्यता *f.* (मन्द dull, भाग्य fortune, मन्दभाग्य one who is unfortunate) misfortune.

मय *m* name of an architect.

मयूख *m.* a ray.

मराली *f.* a female swan.

मरुत् *m* a god.

मरुत्त *m* name of a king

मरुत्सुत *m* the son of the Wind, Mâruti, a monkey soldier devoted to Râma.

मर्यादा *f.* bound, limit.

मस्ज् *6th conj. Parasm.* to sink, to be immersed.

मस्तक *m n* the head

महत् *n* lustre, greatness

महत्त्व *n* greatness, power.

महाज (महत् and अज) *m* a great goat

महाजव *m. n. f.* (महत् and जव *m* speed) very swift.

महाउभाव *m. n. f.* of great nobility, noble

महाभिषेक *m* (महत् and अभिषेक *m* sprinkling water as on the head of a king when he is crowned) great coronation.

महाराज *m.* lord, a great king

महार्ह *m. n. f.* of great virtue or value.

महार्हशयनोचित *m. n. f.* (महार्ह, शयन *n.* a bed, उचित *m n f* used to) accustomed or used to costly or rich beds.

महाश्वेता *f.* name of the daughter of a Gandharva

महोक्ष *m* (उक्षन् *m* a bull) a great bull.

महोदधि *m* the great ocean.

महोपकारिन् *m. n. f.* very benevolent

मा *3rd conj. Ātm.* to measure.

मान *m.* respect, self-respect, pride, arrogance

मानव *m.* man.

मानवराक्षस *m.* an evil spirit in the form of a man

मानुष्यक *n.* the whole race of men, mankind.

मानोन्नति *f.* (मान *m.* respect) loftiness of respect, great self-respect

मामक *m. n. f.* mine.

माया *f.* jugglery, deceitful tricks

मारुत *m.* wind.

मारुतात्मज *m.* the son of the god of wind, Mâruti

मालाकार *m.* a gardener.

मालिन्य *n.* darkness, dirtiness

माल्यवत् *m.* name of a giant, the maternal grandfather of Râvana

मांस, मान्स् } *n.* flesh.

मास *m.* a month.

मिथः *adv.* mutually, with each other, together.

मिथुन *n.* a couple, a pair.

मिथ्या *ind. adv.* falsely

मो 9th conj. *Parasm.* and *Âtm.* to destroy.

मुकुटज्योत्स्नाजल *n.* (मुकुट *n.* a crown) the water [in the form] of the light or lustre of crowns.

मुक्तकेशी *f.* having the hair disordered or dishevelled.

मुक्ता *f.* } a pearl.

मुखरता *f.* garrulity.

मुखोच्छ्वासगन्ध *m.* (उच्छ्वास *m.* breathing, गन्ध *m.* perfume,

smell) the fragrance of the breath of the mouth.

मृधाकृति *m. n. f.* of a lovely form or shape.

मुर *m.* name of an enemy of Vishnu or Kṛishṇa

मुष्टि *m. f.* a fist.

मुष् 9th conj. *Parasm.* to steal

मुह् *with प्र* to faint.

मूकभाव *m.* dumbness.

मूर्ख 1st conj. *Parasm.* to faint.

मूर्धन् *m.* the head.

मूल *n.* a root, basis.

मूषक *m.* a mouse; मूषकराज *m.* king of mice.

मृग 10th conj. *Âtm.* to look for, to search.

मृगतृष्णिका *f.* mirage.

मृगया *f.* chase, hunting.

मृगाश्वसारिन् *m. n. f.* following or pursuing an antelope.

मृज् 2nd conj. *Parasm.* and 10th conj. to wipe, to wipe off, to clear, *with प्र*, to wipe off; *with सम्*, to sweep.

मृणाल *m. n.* the stalk of the lotus plant.

मृद् 9th conj. *Parasm.* to pound, to reduce to atoms.

मृषा *ind.* falsely.

मेखला *f.* a girdle round the waist.

मेध्य *m. n. f.* fit or destined to be sacrificed.

मेनका *f.* name of a celestial damsel

मैथिली *f.* princess of Mithilâ, Sitâ.

मोह *m.* foolishness, infatuation.

मौन *n.* silence.

मौख्य *n.* folly.

त्रा *1st conj. Parasm.* to repeat over in the mind, to repeat, with सम् and आ, to repeat, to repeat by tradition, to prescribe, to rule.

म्लेच्छ *m.* a barbarian.

म्लै *1st conj. Parasm* to grow weary, to become faint or languid.

य.

यजमान *m.* a sacrificer.

यज्ञ *m.* a sacrifice.

यज्ञकतु *m.* a portion of a sacrificial ceremony.

यज्ञमण्डप *m.* an enclosure prepared for a sacrifice.

यज्ञवर्मन् *m.* a proper name.

यज्ञिय *m. n. f.* pertaining to sacrifices.

यत् *with सम्*, to struggle.

यत्कृते *ind.* for whose (relative) sake, for whom.

यत्नतः *adv.* with efforts.

यथाविधि *adv.* according to the rules laid down in ceremonial works, according to the sacred precepts.

यथेष्टम् *adv.* according to fancy, to one's heart's content, as one chooses.

यम् *1st conj. Parasm* to restrain

यम *m.* the god of death, the deity presiding over death.

यमुना *f.* name of a river.

ययी *m.* a way.

यस् *4th conj. Parasm.* to strive, to endeavour; *with प्र.*

या *2nd conj. Parasm.* to go; *with वि* and *निस्*, to go away, to pass away

यावज्जीवेन *adv.* as long as life endures.

यावद् *adv.* for which while, while, as long as

यु *2nd conj Parasm.* to join.

युग *n* a pair, a couple, वासोयुग *n* a pair of clothes.

युग *m. n.* a yoke.

युगान्तर *n.* (युग age, period, अन्तर another) another age or period.

युज् *1st conj. Parasm* and *10th conj.* to unite; *with नि*, to appoint.

युज् *7th conj. Parasm.* and *Âtm* to join, *with अद्*, to put a question to; *with उद्*, to endeavour, to exert; *with नि*, to appoint.

युज् *4th conj. Âtm.* to curb one's mind.

युज् *with वि*, in the *Pass.* to be separated from.

युष् *f.* a battle.

युवति *f.* a young lady or woman.

युवन् *m.* a youth, a young man.

यूप *m.* a sacrificial post to which the animal is tied.

यूरोपीय *m. n. f.* pertaining to the continent of Europe.

योजितवत् *past part. act.* of the *caus-* of युज्, having joined.

योधसमाज *m.* (योध *m.* a warrior, समाज *m.* a multitude) a multitude of warriors, an army.

यौवन *n.* youth.

र.

रक्त *n* blood.

रङ्ग *m* the place where any great thing is done, stage

रङ्गागत *m. n. f.* come to the stage.

रच् *with* वि, to arrange, to effect, to perform

रज्जु *f.* a rope

रण *m n.* a battle, a battlefield.

रणधुरा *f* (रण and धुर् *f.* yoke) the brunt of battle

रति *f.* love.

रध् *4th conj Parasm.* to hunt

रभस *m.* hastiness, rashness.

रम् *with* उप, *1st conj. Parasm* to die; *with* वि, to stop

रम्य *m n. f.* pleasant. [sun.

रश्मिवत् *m* (रश्मि *m.* a ray) the

रस् *1st conj. Parasm.* to scream

रह् *10th conj* to quit.

रहस् *n.* secrecy, solitariness, a secret, *adv.* secretly, solitarily

रहित *m n. f.* deprived of, bereft of.

रा *2nd conj. Parasm.* to give.

राघव *m.* a descendant of Raghu

राज् *1st conj. Parasm.* and *Ātm* *with* वि, to shine

राज् *m.* a king, *m n f.* shining

राजक *n* multitude of kings, all the kings

राजकुल *n.* (राजन् *m* and कुल *n.* a house, a palace) a royal palace

राजसूय *m.* a sacrifice performed by kings.

राध् *with* आ *caus* to propitiate.

रामभार्या *f.* the wife of Rāma.

रामादि *m.* (राम proper name and आदि beginning) Rāma and others.

राष्ट्र *n* kingdom, a nation.

रिक्थ *n.* property, wealth.

रिच् *7th conj Parasm.* and *Ātm* to evacuate.

रु *2nd conj Parasm.* to make noise, to cry aloud.

रुक्ष *m n f.* harsh.

रुचिकर *m n f* palatable.

रुचिर *m. n f.* agreeable, handsome

रुद् *2nd conj Parasm* to weep, to bewail, to lament for

रुद्र *m.* the god S'iva.

रुध् *7th conj Parasm.* and *Ātm.* to obstruct, to prevent, to besiege

रुरु *m* the name of a man.

रुष् *f* anger.

रुह् *with* अधि, to ascend.

रूप *n* form.

रेणु *m* dust

रै *m* wealth.

रोग *m* disease, sickness

रोदसी *n* dual, heaven and earth.

रोयस् *n.* a bank.

रोहित *m.* name of the son of Haris'chandra.

ल.

लक्ष्मी *f* the goddess of wealth and beauty, splendour, glory.

लगुड *m.* a stick, a staff.

लघु *m n f.* small.

लघुत्व *n* littleness, dishonour.

लघुलघु *adv.* early.

लङ् *1st and 10th conj. Parasm.* and *Ātm.* to go, *with* उद्, to violate, to transgress.

लप् *1st conj. Parasm. with* प्र, to

speak, to prattle; *with वि*, to lament.
 लभ् *with आ*, to get or design a certain animal as a victim to be sacrificed.
 लम्ब् *with अव*, 1st conj. *Ātm* to depend on.
 लब् 1st and 4th conj. *Parasm* to desire; *with अभि*, to desire, to covet, to crave.
 ला 2nd conj *Parasm*. to give or take.
 लाभ *m* acquisition, gain.
 लालन *n*. indulgence, indulging
 लावण्य *n*. beauty, loveliness.
 लिप् 6th conj *Parasm* and *Ātm* to smear, to anoint.
 लिह् 2nd conj. *Parasm*. and *Ātm*. to lick.
 ली 4th conj. *Ātm* to cling or press closely, to be absorbed, to be dissolved.
 ली 9th conj *Parasm* to melt, to be dissolved, to be absorbed, *with वि*, to melt.
 लीन *past part.* of ली, concealed, hidden.
 लुद् 1st conj. *Ātm*. to roll on the ground
 लुप् 4th conj. *Parasm*. to be destroyed, to disappear or vanish.
 लुप् 6th conj. *Parasm*. and *Ātm*. to take away, to rob, to plunder, to deprive of.
 लुब्धक *m*. a hunter, a fowler.
 लृ 9th conj. *Parasm* and *Ātm*.
 विरोध *m*. opposition; अविरोध *m*. harmony.

लोक् *with अव* 1st conj. *Ātm*. and 10th conj. to look at, to see
 लोकत्रयपति *m*. (त्रय *n*. a collection of three, पति *m*. lord) the lord of the three worlds, viz., Heaven, the Earth, and the lower regions
 लोकवाद *m* censure of people
 लोकान्तरम् *n* (अन्यो लोकः लोकान्तरम्) another world
 लोकापवाद *m* censure by people, ill repute.
 लोचन *n* the eye.
 लोमन् *n*. a hair
 लोमश *m*. the name of a Rishi
 लोल *m. n f* moving, unsteady
 लोहबन्ध (लोह *m. n*. iron बन्ध *m*. a bond, a fetter), a fetter of iron.

व.

वङ्गः *m plural*, the name of a people or then country. [ing
 वच् *with आशिषम्*, to give a blessing
 वच् *with प्रति*, to answer.
 वज्र *m. n*, adamant
 वञ्च् 10th conj. *Ātm*. to deceive
 वटवृक्ष *m* a banian tree.
 वडवानल *m*. the fire supposed to exist at the bottom of the sea.
 वणिग्जन *m* (वणिग् *m*. a merchant) merchants.
 वत्सतरी *f*. a heifer.
 वत्सा *f*. dear, a female child
 वधक्रम *m* the process of killing.
 heavenly beings,
 विष्णुशर्मन् *m*, a proper

- वन् 8th conj. *Ātm.* to beg.
 वन्दितव्य *pot. part.* of वन्द्, fit to be bowed to.
 वन्य *m. n. f.* produced or existing in a forest.
 वप् 1st conj. *Parasm.* and *Ātm.* to shear, to cut, to sow, with निर्, to offer sacrificial food, to present.
 वपुस् *n.* the body.
 वम् 1st conj. *Parasm.* to vomit.
 वर् 10th conj. to choose.
 वरुण *m.* the god of water or the sea.
 वर्मेन् *n.* armour.
 वर्षण *n.* rain-fall, raining
 वर्षाभू *m.* a frog.
 वद् 1st conj. *Ātm.* to cover.
 वल्मीक *m. n.* an anthill.
 वश् 2nd conj. *Parasm.* to wish
 वषट्कार *m.* the cry वौषट् at the time of throwing an oblation into the fire; this is considered a deity.
 वस् 2nd conj. *Ātm.* to dress; *caus.* with नि, to put on a garment, to dress.
 वसन *n.* cloth, a garment.
 वसन्तसेनाघातक *m.* (वसन्तसेना *f.* name of a woman and घातक *m.* destroyer) murderer of वसन्तसेना.
 वस्तु *n.* fat, marrow
 जात *n.* the earth.

- वद् 1st conj. *Parasm.* and *Ātm.* with आ, to bring.
 वह्नि *m.* fire.
 वा 2nd conj. *Parasm.* to blow.
 वाच्यता *f.* censurableness, liability to censure.
 वापय, *caus.* of वा, with निर्, to extinguish.
 वारंवारम् *adv.* often.
 वारिद *m.* a cloud.
 वालिपुत्र *m.* the son of Vāli, a monkey chief.
 वाल्मीकि *m.* name of a sage.
 वासर *m. n.* a day.
 वासव *m.* the god Indra
 वासिष्ठ *m.* a descendant of Vasishtha.
 विकच *m. n. f.* blown out, opened.
 विक्रान्त *m. n. f.* courageous, possessing prowess.
 विचार्यमाण (*pres. part. of the pass. of the caus.* of चर् to go, with वि) being thought or considered.
 विचित्र *m. n. f.* wonderful, curious.
 विच्छ् 1st conj. *Parasm.* to go, to approach.
 विज् 6th conj. *Ātm.* and 7th conj. *Parasm.* with उद्, to tremble, to fear, to be disgusted.
 विज् 3rd conj. *Parasm.* and *Ātm.* to separate, to distinguish; with वि.
 विडम्ब् 10th conj. to distort, to make ridiculous, to mock

वितृष्ण *m. n. f.* (वि devoid of, and तृष्णा *f.* desire) free from any desire.

विद् *2nd conj. Parasm.* to know.

विद् *7th conj. Ātm.* to reason upon, to discuss.

विद् *caus. with नि,* to offer, to present, to inform

विदर्भ *m.* (in the plur.) the name of a country, the modern Berars.

विदेशगमन *n.* (विदेश *m.* a foreign country) going to a foreign country. [the plural].

विदेह *m.* name of a country (in विद् *past part. pass.* of व्यध्, pierced, struck, wounded.

विद्या *f.* learning, lore.

विद्वस् *pres. part.* of विद् to know, knowing.

विद्विष् *m.* an enemy.

विधातृ *m.* the creator, fate.

विनष्ट *past part.* of नश् with वि, destroyed.

विपाश *m.* bondage, tie.

विपिन *n.* a forest.

विप्र *m.* a Brāhmaṇa.

विभूध *m.* a god.

विभङ्ग *m.* destruction.

विभाण्डक *m.* name of a sage.

विभूति *f.* wealth, prosperity, power or greatness.

विमतिता *f.* want of intelligence.

विमुख *m. n. f.* with the face turned away from.

विरहित *m. n. f.* separated.

विरोध *m.* opposition; अविरोध *m.* harmony.

विलसित *n.* a wanton pastime
विलुप्त *past part.* of लुप् with वि, destroyed.

विवाहविधि *m.* (विवाह *m.* marriage and विधि *m.* a ceremony) the ceremony of marriage.

विविध *m. n. f.* of several kinds.

विश् with सम् and आ, to enter in, come in.

विश् *m.* the third order or caste among the Hindus; *f. pl.* subjects, people.

विशसितृ *m.* a slaughterer.

विशिख *m.* an arrow. [sons].

विशिष्ट *m. n. f.* respectable (per-

विश्रुत *m. n. f.* (past part. pass of श्रु with वि) famous, famed as.

विश्वतः *adv.* in all directions.

विश्वनाथ *m.* Lord of the universe, God.

विश्वपा *m.* the Protector of all, God.

विश्ववाह *m.* Protector or Supporter of the universe.

विश्वसनीयता *f.* capacity to inspire confidence.

विश्वसृज् *m.* the creator, Brahma.

विश्ववसु *m.* the name of a Gandharva.

विश्वेदेवाः *m. plur.* all the gods.

विष् *3rd conj. Parasm.* and Ātm. to surround.

विषय *m.* objects giving ser pleasure.

विषाण *m. n.* a horn.

विष्टपहारिन् *m.* he heavenly beings,

विष्णुशर्मन् *m.* a

विस्तरतः *adv* in detail.

विस्तार *m* extent. [ment

विस्मय *m* admiration, amaze-

विस्मित *past part* of स्मि *with* वि, surprised

विहत *m n. f* interrupted.

विहाय (*abs* of हा to abandon *with* वि) having abandoned

विहित *past part pass* of धा *with* वि, prescribed by the scriptures.

विहीन *m n. f* destitute of.

विह्वल *m n f* overwhelmed, afflicted

वीररस *m* warlike feeling, one of the nine poetic sentiments

वीरवरूथिनी *f* (वरूथिनी *f* an army) an army of warriors or heroes.

वृद्धुर्षु *m. n. f.* desirous of choosing

वृ 5th *conj. Parasm.* and *Ātm.* to cover, *with* अप and आ, to open, *with* आ, to restrain, to curb; *with* वि, to expound, to express; *with* सम्, to shut

वृ 10th *conj with* नि, to oppose, to dissuade from.

वृक्षमूल *n.* (वृक्ष *m.* tree and मूल *n* root) the root of a tree.

वृज् 1st & 7th *conj. Parasm.* 2nd *conj. Ātm.* and 10th *conj.* to avoid, to shun.

वृजिन *m.* a wicked person.

वृत् *with* अति, to pass away; *with* to turn round, to turn

(in the causal) to in-
bring into practice.
place, an

वृत्तान्त *m* account, occurrence, history.

वृत्तान्तश्रवण *n* (वृत्तान्त, श्रवण *n* hearing) hearing of history or account.

वृत्ति *f.* livelihood, maintenance

वृत्रहन् *m* killer of वृत्र, Indra.

वृथा *adv.* in vain, uselessly.

वृद्ध *m n. f* old.

वृद्धि *f* prosperity.

वृश्चिक *m* a scorpion

वृष् 1st *conj. Parasm* to rain, to shower down, to pour down.

वृषल *m.* a S'ūdia, a sinner, a reprobate.

वृष्टि *f.* rain.

वृ 9th *conj Parasm.* and *Ātm* to choose.

वेग *m* speed, velocity.

वेणि-वेणी *f* braided hair.

वेणु *m.* a bamboo.

वेदना *f.* agony.

वेश } *m.* dress.
वेष }

वै *ind.* an expletive.

वैकल्य *n.* agony, affliction.

वैदग्ध्य *n.* skill.

वैदिक *m. n. f.* belonging to a Veda.

वैधस *m.* son of Vedhas.

वैयाकरण *m* a grammarian.

वैषम्य *n* difficulty, calamity.

व्यक्त *past part. pass.* of अज् *with* वि, plain, manifest.

व्यतिरेक *m.* exclusion or absence.

व्यथित *past part.* of व्यथ्, afflicted.

व्यथ् 4th *conj. Parasm.* to pierce, to wound.

व्यय *m.* expenditure

व्याकरण *n.* grammar.

व्याधित *m. n. f.* sick

व्याल *m.* a mad elephant

व्यास *m.* the reputed author of the Mahâbhârata, a Rishi

व्रतरुचि *m. n. f.* one who has a liking for fasts and other devotional vows

वृश् 6th conj. *Parasm* to cut, to mow, to tear

वीडा *f.* shame.

श.

शस् *with आ 1st conj. Âtm* to hope

शक् 5th conj. *Parasm* to be able

शकट *m. n.* a cart

शकन् *n.* animal-dung.

शकुन्तला *f.* name of a lady, wife of a king named Dushyanta

शक्य *m. n. f.* possible

शक्र *m.* a name of Indra

शक्रजित् *m.* the conqueror of S'akra or Indra, the son of Râvana.

शङ्खध्मा *m.* a conch-blower.

शद् 10th conj. to deceive, to defraud

शचीपति *m.* the husband of शची, Indra.

शतायुस् *m. n. f.* living for a hundred years.

शत्रुतस् *adv.* from an enemy.

शद् 1st conj. to perish, to decay.

शनैः *adv.* gradually, slowly.

शप् 1st conj. *Parasm.* and *Âtm.* to curse; शप्त्वा *ind. past part*

शब्द *m.* voice, a word.

शम् *ind.* happiness, welfare.

शरणार्थिन् *m. n. f.* one seeking refuge

शरमण्डप *m. n.* a bowel or shed made of arrows.

शराव *m.* a kind of pot

शरीरिन् *m. n. f.* one having a body, *m.* a human being, a man.

शर्वरीश *m.* (शर्वरी *f.* the night) the lord of the night, the moon

शश *m.* a rabbit, a hare

शशाङ्क *m.* the moon.

शश्वत् *adv.* perpetually.

शस् 1st conj. *Parasm* with वि, to kill, to destroy

शस्त्रविद्या (शस्त्र and विद्या) *art* or knowledge of war

शस्त्रसंपात *m.* (शस्त्र, संपात *m.* fall ing on) a stroke of a weapon.

शस्त्रास्त्र *n.* weapons of all kinds.

शाक *m.* vegetable

शाप *m.* a curse

शावक *m.* the young of beasts.

शाश्वत *m. n. f.* eternal, everlasting

शास् 2nd conj. *Parasm.* to govern, to regulate, to discipline.

शास् 2nd conj. *Âtm.* with आ, to wish, to desire, to bless.

शास्त्रप्रतिषेध *m.* (शास्त्र *n.* scripture, and प्रतिषेध *m.* prohibition) scriptural prohibition

शिखिन् *m.* a peacock.

शिरस् *n.* the head.

शिरीष *n.* a kind of flow

शिलासंघात *m.* a stones.

शिष् 7th conj

tinguish, *with वि*, to particularise

श्री 2nd conj *Ātm* to lie down, to sleep, *with अति*, to surpass

शीत *m n f* cold

शीतत्राण *n* protection from cold

शीतल *m n f* cool

शील *n* good disposition

शुक्ति *f.* an oyster-shell

शुचि *m n f* pure

शुन.पुच्छ *m* a proper name

शुन.शेष *m* a proper name

शुनोलाङ्गल *m* a proper name

शुल्क *m n* the money given to the parents of a bride, originally as a purchase price

शुश्रूषा *f* service, attendance on

शुष्मिण *m n f.* powerful

शून्य *m n f* vacant, empty

शून्यमुखी *f* having no liveliness on the face, pale-faced, of a dejected countenance.

शूलिन् *m* a name of *Śhiva*.

शृङ्ग *n* a horn

शृ with *वि*, to fade (as pass).

शेष *m n* remainder, all others.

शैव्य *m* name of a king

शोकविकल *m n f* overcome with sorrow.

श्याम *m. n. f* dark green.

श्रम *m* fatigue

d conj Parasm. to cook.

st part of श्रम्, fatigued

to fifth month of the

ism. and *Ātm.*

to, to go to,

to resort to, *with सम्*, to resort to, to rest on, to depend upon

श्री 9th conj *Parasm* and *Ātm* to cook

श्री *f.* wealth, goddess of wealth, beauty

श्रीहरि *m* the name of the god *Vishnu*

श्रु 5th conj. *Parasm* to hear

श्रुतिमनोहर *m n f* (*श्रुति f* ear and *मनोहर m n f* charming) charming to the ear

श्रेणि-णी *f* a line

श्रेमन् *m* splendour

श्रोत्र *n.* ear

श्रोत्रद्वय *n* a pair of ears.

श्व.कार्य *n* to-morrow's duty or

श्वन् *m* a dog [work

श्वन् 2nd conj *Parasm* to breathe, *श्वन्* *नि*, to respire; *with वि*,

to believe, to confide, *with सम्*

and *आ*, to calm one-self, to take courage

श्वपद *m* a beast of prey, a beast

स.

संख्यातीत *m n. f* (*संख्या f.* number, *अतीत m n. f* gone beyond) innumerable.

संगत *past part* of *गम्* *with सम्*, united.

संग्राम *m.* a battle

संजय *m.* a proper name.

संतुष्ट *past part* of *तुष्* *with सम्*, pleased, satisfied, gratified

संदेह *m.* doubt.

संध्या *f.* twilight [at the morning and evening twilights and in the noon prayers are offered by *Brāhmaṇas*].

